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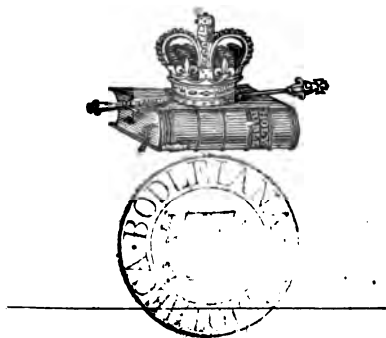
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THE PAPAL GARRISON.



"They fight for conquest, for plunder, and extended rule; we for our country, our altars, and our homes. They follow an adventurer whom they fear, and obey a power which they hate; we serve a Monarch whom we love, a God whom we adore. Whene'er they move in anger, desolation tracks their progress; where'er they pause in amity, affliction mourns their friendship. They boast they come but to improve our state, enlarge our thoughts, and free us from the yoke of 'error'. Yes, they will give enlightened freedom to our minds who are *themselves* the slaves of passion, avarice, and pride! They offer us their protection. Yes, such protection as vultures give to lambs—covering and devouring them! They call on us to barter all of good we have inherited and *proved*, for the desperate chance of something better which they promise. Be our plain answer this: The throne we honour is the people's choice; the laws we reverence are our brave fathers' legacy; the faith we follow teaches us to live in bonds of charity with all mankind, and die with hopes of bliss beyond the grave. Tell your invaders this; and tell them, too, we seek no change, and least of all such change as *they* would bring us."

KOTzebue.

London:

WILLIAM HUNT & COMPANY,
23, HOLLES STREET, CAVENDISH SQUARE.

1871.

110. m. 108.

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CONTENTS.

	Page		Page
Dedication	1	Rev. Joseph Berington's testimony	19
Roman Catholic Relief Act of 1829	1	there to	19
Clause affecting Religious Orders	ib.	Dean Stanley's definition of the	ib.
Accepted by Romanists	2	pope's present functions	ib.
Violation of compact	ib.	Mr. Hogan on papal encroachments	ib.
Rapid spread of monachism	3	Catholicity <i>versus</i> modern papistry	20
Minor confraternities	ib.	Arrogant claims of the latter	21
Penalties incurred	4	A popish school-book	ib.
Mr. Arnold's testimony	ib.	Action of German bishops at the	ib.
Female convents temporarily sanc-	ib.	Vatican Council	22
tioned	ib.	Marks of Antichrist	23
Duke of Wellington's oversight	5	Doctrinal developments	ib.
Mr. Earle's definition	ib.	Transubstantiation, when first pro-	ib.
Mr. Harting's evidence	6	mulgated	24
Mr. Newdegate on conventual and	ib.	Progress of the heresy	25
monastic increase	ib.	Long resisted in England	ib.
The pope's title of proprietorship	7	Auricular confession	ib.
England the new head quarters of	ib.	Saxon confession contrasted with it	ib.
papal operations	8	King Edgar	26
Need of accurate information	ib.	Persevering opposition to the con-	ib.
Mr. Greene's speech on Parliamen-	9	fessional	27
tary apathy	9	Dr. Cumming and Dr. Armstrong	28
Character of early British mona-	ib.	thereupon	28
chism	ib.	"Spiritual directorship"	ib.
Glastonbury, Bangor, Llan-Lyd,	ib.	Father Capel and the Marquis of	ib.
&c.	ib.	Bute	ib.
St. Paul in Britain	10	Dr. Blakeney on the inquisitorial	20
Early British Church	ib.	character of the confessional	20
Rev. Baldwin Brown on corrupted	11	Bishop of Lincoln on its pernicious	ib.
monachism	11	influence in families	ib.
A Dominican preacher's sanguine	12	M. Michelet on ditto	30
expectations	12	A female pervert's "general con-	31
Accurate views of ancient mona-	13	fession	31
chism, as contrasted with the	13	Liguori's instructions to confessors	32
modern institution, requisite	13	Dr. Blakeney on the demoralization	33
Romanist annalists. Dodd, Be-	14	to priests of hearing confessions,	33
rington, Turnbull, &c.	14	and their unavoidable tempta-	33
Early Irish monachism	15	tions	33
Contrasts	ib.	Mrs. Richardson's <i>Experiences</i> .	ib.
British and Irish Church anciently	16	Arguments on behalf of the moral-	34
one and anti-papal	16	izing influence of the confess-	34
Mr. Sharon Turner's testimony	ib.	ional answered	34
Mr. Mallett's ditto	ib.	Illustrations: Ireland, France,	ib.
<i>Quarterly Review's</i> ditto	ib.	Naples, the late Papal States, &c.	ib.
Bishop Tanner's ditto	17	Clerical celibacy	35
Uses of early monasteries	ib.	Capt. Hall on its demoralizing	ib.
All their needed uses now other-	18	results in R.C. countries	ib.
wise supplied	18	Rev. Dr. O'Croly's historical tes-	36
Uprising of the papal power	19	timony	36

CONTENTS.

ii.

	Page		Page
Absolute power of the confessor . . .	37	Where was the Church of Christ in the middle ages ? . . .	54
Female thralldom obtained by the confessional . . .	38	Milner's reply . . .	55
An instrument for enslaving whole communities . . .	ib.	Cobbett's arithmetic at fault . . .	ib.
A bond of union to the pope . . .	ib.	Slandorous charge of uncharitableness against the Church of England . . .	56
Oneness of the Papal sect . . .	39	Actual period of papal supremacy in Great Britain . . .	ib.
Intended effect of papal infallibility . . .	ib.	Bishop Wordsworth on the attitude of the mediæval Roman Church and of the true members of the Christian Church in contemporary times . . .	57
Papal agencies: prison chaplaincies, &c. . .	ib.	Duties of the latter toward papists in our own day . . .	ib.
Insidious proselytism, and certain discord . . .	ib.	Neglect of many clergymen in their pulpit teaching . . .	58
Dr. Wylie on the real character of popery . . .	40	Its deplorable effects . . .	ib.
Sismondi on ditto . . .	41	Their unfaithfulness compared with the better example of the Elizabethan clergy . . .	59
Lord Cairns's opposition to the repeal of the Ecclesiastical Titles Act, in 1870 . . .	ib.	Papist courtesies . . .	ib.
Essential difference between an Archbishop of the Roman Catholics within a prescribed district and an Archbishop of a territory . . .	42	Milner on the <i>status</i> of the real Church in mediæval times . . .	ib.
Canon Law made binding on all English and Scotch Romanists . . .	ib.	Revelment of the Man of Sin . . .	60
Action of the Romish priests, following the rejection of the bill in 1870 . . .	ib.	Antichrist displayed in the apostacy of a powerful Church, and not the appearance of a pagan empire . . .	61
Their future commission in England and Scotland defined by the pope . . .	43	Antichrist fully portrayed . . .	ib.
Change of papal policy . . .	ib.	Unwisdom of literal predictions . . .	62
The <i>Tablet</i> on the Vatican Council . . .	44	Prophecy gradually unfolded . . .	63
Hopeful prospects for Germany . . .	45	Sanguinary persecutions . . .	ib.
Episcopal persecutions of anti-infallibilist priests . . .	ib.	Defended by a modern popish educationist . . .	ib.
Papal coquetries with the German Emperor . . .	46	Popish school author eulogizes Innocent III. . . .	64
No pope during the first 1000 years of Christianity . . .	47	Professor Quinet on the persecuting character of popery . . .	ib.
Ancient patriarchates . . .	ib.	De Maistre on the "priestly office of the executioner:" one of the the spiritual functions of the pope, as head executioner . . .	ib.
Bishop of Rome <i>Primus inter pares</i> in the West . . .	ib.	Mr. Gladstone engages his Government in support of the pope's "spiritual functions" . . .	65
Gregory the Great's definition of Antichrist . . .	ib.	How these "spiritual functions" have been exercised by nineteen popes . . .	ib.
Archbishop Howley on the Babylon of the <i>Apocalypse</i> . . .	48	Sir George Jenkinson's strictures on the Premier's pro-papal letter "Denominational" teaching . . .	ib.
Bishop Hurd, ditto . . .	ib.	Papist tactics in connection with the school bill . . .	ib.
A "Parliament Church" . . .	49	Bishop Bickersteth on the growing disuse and dislike of the term protestant . . .	68
Bishop Jewel's answer, and correct definition . . .	ib.		
Importance of right appellatives . . .	50		
Analogies: American Episcopal and Scotch Presbyterian Churches . . .	51		
Pan-Anglican Synod . . .	ib.		
Date of the introduction of popery into England . . .	52		
Little Red Riding Hood . . .	53		

	Page		Page
Dean Smith on ditto	68	Mr. Mackey's imprisonment	84
Its national and constitutional associations	69	Infallibility active	85
A Church Revolution anticipated	70	Continental examples	ib.
Protestantism and Christianity identical	71	Mr. Weyland on priestly influence in Ireland	86
Rev. George W. Natt on the essentially protestant character of the Anglo and Anglo-American Churches	ib.	Westmeath contrasted with Down	ib.
Jesuit alliance with anti-secularists	73	Explanation in the <i>Rock</i>	87
Comments of the <i>Constitutionalist</i> thereupon	ib.	Popish teaching in practice: school books, confraternities, &c.,	ib.
Affected zeal of Jesuits for Bible reading	ib.	Rev. Samuel Garrett on "Catholic Re-union"	88
Their real sentiments respecting the Bible	ib.	The Gospel its own witness	89
"Educational Crisis Fund"	74	Prophetical expositors in happy agreement	91
Change of Jesuit tactics in connection with the School Boards	ib.	England's perseverance in opposing papal encroachments.	ib.
Third change of tactics	75	Usefulness of prophetical studies	93
Summary of Jesuit tactics in connection with the School Boards	ib.	Episcopacy not an essential mark of the Christian Church	ib.
Jesuit scheme founded thereupon	ib.	Charitable views incumbent on English churchmen	ib.
Marquis of Bute's speech at Liverpool	76	English people always protestant	94
British taxpayer assists a popish <i>Propaganda</i>	ib.	French people the reverse	ib.
Dr. Manning claims oversight of every baptized protestant child	77	Dr. Bennet on the mediæval Church	95
Effect of the cumulative vote	78	Bible study necessary in order to understand history	97
Business of the papal agents on School Boards	79	Where was the "Catholic" Church in the middle ages?	ib.
Action of the Philadelphia School Board emulated in England	ib.	Catholic saints and popish "saints"	98
Canon Oakley's condemnation of the Jesuit movement	ib.	Britain the "Isle of Saints"	100
Action of the London School Board in reference to Bible reading	80	British, Irish, and Gallican Churches originally one	102
Comments of the popish press thereupon	ib.	Rev. James Bardsley on the ancient protestantism of the English Church	103
Bible morality antagonist to that of popery	81	Rev. R. W. Morgan on its royal character	104
Professor Huxley's proposed standard	ib.	Rev. Edward Garbett on Church and State	ib.
Non-sectarianism in practice in America	ib.	Sources of Henry VIII.'s and Elizabeth's popularity	105
The Queen's views on the subject	ib.	A "most religious and gracious king:" definition of the words	ib.
Romanists must go with the stream	82	Advantages of a Court of Appeal	106
Dr. Barry on mutual compromise	ib.	Reasons why papists and ritualists advocate disestablishment	ib.
The <i>morale</i> of all infallibilists	ib.	Rev. J. C. Ryle on the causes of English nonconformity	ib.
The <i>Standard</i> and the <i>Times</i> thereupon	83	Modern British confessors	107
Dr. Dollinger and his popish assailants	ib.	State connection an essential safeguard against papal ascendancy	108
Liguori's "Moral Theology" at war with law and order	ib.	Urgency of catholic union and cooperation	ib.
		Bishop's Ellicott's example and appeal	ib.
		Serjeant Merewether's tribute	ib.
		Bishop Stevens on catholic unity	109

	Page		Page
Bishop Trower on disestablishment	109	Disastrous effects of "high" and "low church" controversy and estrangement in the Episcopal Church of the United States	121
Rev. Charles Lucas, ditto	110	Union of protestants indispensable	122
Episcopacy under the Commonwealth	111	Dr. Wayland on the situation, the prospect, and the duty of American Christians	ib.
Mr. Miall's spoliation project	ib.	Mischievous effects of wrong appellations	ib.
Popular response by all but destructionists	ib.	A false "charity"	ib.
Dr. Manning and Mr. Miall actual concoctors of Irish Church spoliation bill: the latter of proposed appropriation of surplus to Irish monks and nuns	112	England in league with the Papacy	123
Mr. Disraeli's Church Commission	ib.	Sanguinary results to French protestants	ib.
Papists and Liberationists alike opposed to Church reform	113	How protestant concessions in nomenclature are returned by papist journals and authors	124
St. Pacian's definition of the "Catholic Church" and "catholicities"	114	"Canon" Williams's expositions	125
St. Cyril's definition of "catholic" orthodoxy	115	What is concealed under the "liberalism" of a "mechanical majority" in the House of Commons	ib.
Both accurately apply to the collective body of modern Evangelical Churches and denominations	ib.	Comments of the popish press on photographed bishops	ib.
Both definitions exclude papists	ib.	Mr. Winterbotham's "charitable" speech, and its response by the <i>Universe</i>	126
The word "catholic" popularly misused	116	Apellation of "catholic" (alone) relinquished by a popish writer as designative	127
Why so misused by some Liberal statesmen	ib.	Propriety, accuracy, and non-offensive character of the term papist	128
Rev. Daniel S. Wayland on an "erroneous conscience"	117	Its present apt significance	129
Dublin, and afterwards London, approaching the condition of New York	ib.	A catholic is necessarily a protestant	131
What Jesuit agency has achieved in New York city	ib.	The true seed in all Churches and sects	ib.
Rome's sappers and miners	118	A great company of holy confessors in the Latin Church	132
A more hopeful field in London	ib.	Archbishop Darboy, and Jesuit hypocrisy	134
"Religious" mendicancy and espionage	ib.	Pious Romanists in, but not of the Romish Church	135
"Little Sisters" active agents of the papal garrison	119	Perverts to popery have no inheritance in such	ib.
United States affords no analogy in the question of disestablishment	ib.	Edifying contrasts	ib.
American example furnishes a solemn warning	120		
Incredible increase of popery in the United States	ib.		

ERRATA.

From the difficulty attending a revision of these sheets, the following few errors (for which the press of Messrs. Hunt is not answerable) are left for the reader's correction: Page v., l. 19 of Dedication, for unconverted, *unbaptised*; p. 11, l. 31, for first, *fully*; p. 17, l. 42, for Seldon, *Selden*; p. 19, l. 22, for Rembrandian, *Rembrandtian*; p. 21, l. 7 of note, for Galerius, *Galerius*; l. 9, was before temporarily; p. 23, l. 20, for powers, *power*; p. 47, l. 2 of note, for At a synod, *A synod*; for Damascus, *Damarus*; l. 4, for late, *date*; p. 48, l. 2, for used, *held*; p. 81, l. 19, for easily, *early*; p. 123, l. 23 of note, for Crispine, *Cisalpine*; p. 123, l. 12, for Sarpi's, *Sarpi's*.

DEDICATION

TO THE MOST HONOURABLE

ROBERT ARTHUR TALBOT GASCOYNE-CECIL,

MARQUIS OF SALISBURY, KG. PC. FRS. DCL. &c. &c.

Among the facts of later history with which your Lordship, as well as every intelligent observer of what is passing on the European Continent is tolerably familiar, this occurred: that Mauro Capellari, called "Gregory XVI," a man of some virtues and of an easy disposition, who, however, had been led by education to regard favourably the Society of Jesuits, and to give it that marked encouragement which several of his immediate predecessors had felt it prudent to withhold—that this same Capellari, afterwards concerned as well as alarmed at witnessing the wide-spread action and political intrigues which followed that encouragement, made it towards the close of his pontificate a subject of bitter regret. In vain did the Vicar of Christ seek solace in the pleasures of the table (to which, like many of his order, he was greedily addicted) and the jovial companionship of his barber Gaetanino, or strive to banish thought while beguiling his moments of leisure by the prurient pages of his favourite Kock—it *mio caro Paulo Kock*, as he was wont to speak of him. He had lent himself to the vile acts and the sanguinary policy of "the ferocious Bernetti"; he had sanctioned the enrolment of the *Zamboniani*, "a set of men chosen from the very off-scouring of the populace, the greater part of them the refuse of the dungeons and galleys", (not the least serviceable among the papal garrison in every country where it obtains a footing,) "to watch over the citizens and learn their private sentiments;" * he had crushed his Bolognese subjects deeper than before in slavery and degradation; he had accepted the counsels of Lambruschini, a creature of the Jesuits, and a fit instrument of their worst designs, who duly prepared the way at a later period for the still less scrupulous Antonelli; he had, at Jesuit instigation, solemnly beatified LIGUORI (May 26th, 1839); had pronounced that in his whole works there was not "one word worthy of censure", and had drafted

* "The Four Last Popes." By Alessandro, Gavazzi. Partridge, and Co., p. 201.

into the Roman Missal a collect (which *every* Romanist assisting at mass on the 2nd of August offers up) beseeching Heaven to be "taught by his admonitions and strengthened by his example": which canonization and formal endorsement was an abolishment even of Tridentine morality and doctrine, substituting for it Jesuit casuistry and pure goddess worship. All this he had done; and as his end approached, the recollection of his ready complicity in the acts of the Jesuits seems to have weighed upon his soul like a nightmare.

But whatever the various grounds of Mauro Capellari's remorse as his life neared its close, certain it is that under the later and better counsel of the patriotic Count Rossi, who sought and obtained his ear at this period, the conscience-stricken pope deputed several cardinals who shared his disquietude to the general of the order, then in France, "commanding moderation in its developements in that country" * It was his last act. The "Society" had not *then* recovered sufficient influence at Rome to determine the election of his successor, and the choice of the cardinals fell on John Mastai-Ferretti, whose qualifications were two-fold: His mental acquirements were rather below than above those of the least educated of his electors; and though not, like the clear-sighted Rossi, "hating the Jesuits worse than hell", he was their avowed enemy. No persuasion was therefore required to induce him to enter boldly on the plan of moderate and constitutional reform sketched out by the virtuous count, whom he made his Prime Minister; raising Palma, a man of similar views, to the post of Latin Secretary, and even extending his countenance to Zimenès, chief editor of the "Laboro" (anti-Jesuit organ). To crown all, the new pope selected one Graziosa, a prominent anti-Jesuit, for his confessor.

Your Lordship is familiar with the sequel. The ultra-democratic and infidel faction, ever numbering those in its ranks in secret, some in open league with the Jesuits—whose serviceable agents they all are in the end—raised a clamour of discontent against the liberal minister, who was foully assassinated on the steps of the Cancellaria, used as the new Parliament House. In the tumult that ensued, Palma and Zimenès were poignarded in the streets, and a convenient "illness", which proved quickly fatal, removed the pope's confessor out of the way. † The Jesuits had prepared an asylum for Mastai at Gaeta. It was made also a penitential "retreat". His "true friends," as the *Tablet* called them, were now around him; his eyes were at length "providentially opened to the real character of the Revolutionists;" and at Gaeta, "that ill-omened spot, which will be remembered in history when the massive memorials of the popes at Avignon are dust, the whole fearful system of Medina, Mariana, Escobar, and Sanchez, worthy of the nether Tartarus, came practically into operation as a constituent part of European polity." ‡

* "Reasons for Abjuring Allegiance to the See of Rome." By the Rev. Pierce Connolly, M.A. p. 19.

† "Though openly murdered, their assassins," writes Mr. Connolly, "have not been, and never will be, brought to justice."

‡ "Reasons for Abjuring Allegiance to the See of Rome," p. 19.

Your Lordship will remember—as one of the earliest lessons of that comprehensive political education, well aided by the study of passing events regarded in their primary causes and probable consequences, whose tendency has been to mould your political creed into a shape at once conservative and progressively practical—that it was then and there the “Society of Jesus” recovered, in commencement, that absolute sway in the control of the Papal Church, from which, under the overpowering influence of an indignant public opinion, it had been summarily dislodged in 1773. From the conclave at Gaeta in 1849 may be dated the complete re-establishment of its former prestige in the ranks of the Papacy. Popery henceforth, as the closely observant Dean of Westminster has shown, means *Jesuitism*, and it means nothing besides—nothing that Jesuitism does not either inaugurate or accept. All other influences, all other confraternities, all the institutions of popery are now subordinated to the “Society.” Its scattered provincials, whether figuring as mere parish priests, or confessors to some religious house, or chaplains, or “private secretaries,” at the place of their residence for the time being, are the sole *de facto* rulers of arch-episcopal provinces and dioceses; whose nominal “primates” and “bishops” are the mere automaton machines of their undisputed behests; each provincial being, in his turn, controlled by a general (styled the “black pope”), whose puppet, and nothing else, is the tiara-crowned *de jure* pope, in whose assumed name are all papal bulls, encyclicals, allocutions, letters apostolic, &c. (prepared by the former, or, under his instructions, by his practised assistants) ostensibly issued. And to give these papal instruments, mandates, answers to deputations, &c., an authority and weight which they did not possess in former times, has the “inerring infallibility” of the puppet pope been made a distinct dogma of the Latin Church. “Popery” writes Dr. Wylie, in language by no means overcharged, “is the last developement of idolatry, and Jesuitism is the last developement of Popery. It is not only the most wicked society that ever did exist upon the earth; it is the most wicked society that ever *can* exist upon it. It is pure abstract vice embodied in a concrete organization . . . There is not a shape the Jesuits cannot put on, and consequently there is not a place into which they cannot penetrate. Their organization is wonderful! While controlling the greatest matters, the smallest are not overlooked by them. With equal ease they put forth their power in crushing an obscure individual, or in hurling a statesman from power, and burying a monarch beneath the ruins of his throne and kingdom.” *

A fitting adjunct to the reconstitution of the Papal Court and the *peculiar* functions henceforth to attach, as necessity might dictate, to its several officials, was the elevation of Jacobo Antonelli from the post of pro-treasurer to that of Cardinal Secretary. Himself (as no one in Italy ventures to deny) the son and grandson of a brigand, he had, as Governor of Viterbo, enlisted papal confidence by one of the most perfidious acts in the records of executive infamy, by which parents, men of high birth and character, were inveigled into the unsuspected be-

* “Rome and Civil Liberty,” p. 266.

trayal of their own sons; who were one and all consigned, at the dead of night, to the fort of Civita Castellana. For this exploit he was rewarded with the delegation of Macerata, where, to cover the scandal of a proved offence (*adulterium, quasi alterius thorum*) he was made by "Gregory XVI" pro-treasurer of the papal exchequer. Such are the veritable antecedents of Pope Mastai's confidential secretary. "Such is the way in which many become cardinals of the holy Roman Church, and such is the merit which, beyond all other, makes its way in the government of the priests." * Under such guardianship, and inextricably entangled in a net-work of Jesuit intrigue, no winged bird, held fast by the fowler's leash, could be more helpless than John Mastai-Ferretti. Reconciled to his lot by adversity, he has since enacted the part assigned to him with docility and tact. Of a temperament more sanguineous than his predecessor, and possessing, with really *no* literary acquirements or moral firmness, an overweening conceit and love of adulation (which is abundantly fed by his Jesuit directors), he sleeps secure in a conscious escape at least from the warning fate of that pope who rashly braved the secret vengeance of the Society. †

It was by the select conclave at Gaeta that England was fixed upon as the head quarters of a new crusade on behalf of the papacy: a crusade that was to be more effective in its operations, and wider in its scope, and more extended in its ramifications, than any to which the efforts of the "Society of Jesus" had yet been directed; inasmuch as it was to extend from this chief seat of operations to fifty British Colonies, and to embrace the Western Continent, whilst in a variety of ways operating upon other European nationalities. The "Oxford movement," commenced in 1833, had by this time prepared the ground, and opened the way for the Roman occupation. The pear was ripe—dead-ripe.

Proverbially, Jesuits never practice any delay in carrying out aught that they, in their chief council, have purposed. Their prescribed rules, though enjoining caution, exact *promptitude* on the part of the more trusted members of the order, undeterred by any apparent difficulties, with corresponding vigour and unity of action. Their tactics are military. If at any time they provoke surprises, it is with an object—one well considered beforehand; if they appear quiescent and inert, their vigilance, which never sleeps, is none the less exercised.

To Britain their gaze had for several years been earnestly directed: ever since, in fact, the beginning of the Oxford "developements", which in their first springs followed immediately upon Roman Catholic Emancipation in 1829. Since 1840 a trusty and competent agent, whose training was completed at Rome, had been on the spot, preparing the way for a timely aggression. He was now, by the opportune death of Dr. Griffiths, whose coadjutor in the vicariate of the London District he had been since August, 1847 (and whose loyalty he laboured uselessly

* The Four Last Popes," p. 203.

† The virtuous and accomplished Ganganeli, who was selected and his selection dictated by the anti-Jesuit sovereigns and statesmen of Europe, and by whom, at their instance, the Order of Jesuits was suppressed July, 22, 1773. He fell a victim to their resentment (as he predicted that he would) by a slow and subtle poison, admixed with his food or beverage. Of this, as its effects gradually worked, "he himself," says Grinfield, the historian of the Order, "felt the fullest conviction."—See Roscoe's "Memoirs of Scipio de Ricci," Dalton's "The Jesuits, their Principles and Acts," &c.

to debauch), sole Vicar Apostolic of the metropolitan district. The moment had therefore arrived for *action*, and the plans for that action were perfected at Gaeta.

Replaced by French arms in his temporality, "Pius IX." entered Rome on the 14th of April, 1850; and on the 29th. of September following appeared the "*Letters Apostolic by which the Episcopal Hierarchy is restored to England*",* and Nicholas Wiseman, late head of the English College at Rome and "Assistant at the Pontifical Throne," constituted "Archbishop and Metropolitan"; receiving as such the pallium from the pope's hands. His own "Pastoral Letter" quickly followed the papal proclamation, in which the new "metropolitan" announced and defined the archiepiscopal powers with which he was invested, and in reference to those which were peculiarly diocesan, he wrote: "We govern and shall continue to govern, the counties of Middlesex, Hertford, and Essex, as ordinary thereof," &c.; words which were farther explained by the *Tablet*, the new "archbishop's" accredited organ: "The Pope has made Westminster an archiepiscopal see, and he has given to Dr. Wiseman, now a cardinal, jurisdiction over the souls of all men living within the limits of his see, excepting Jews, Quakers, and unconverted Protestants." Happy Hebrews, Friends, and juvenile Baptists!

It must still be fresh in your Lordship's memory that the popular ferment produced by these acts ended in *smoke*. Being all foreseen, it was regarded with calm indifference by those who had created it, even when the fever was at its height. Their business was rather with party leaders and legislators than with an excited population. Nay, the national effervescence, producing the usual *reaction* when a people's legitimate leaders forsake them and grow lukewarm or treacherous—as did our Liberal statesmen, and that within a few short months,—worked for the real advantage of the intruding "hierarchy," whose chief lost no time in the furtherance of his plans; for as early as April, 1854, he had so successfully negotiated with the heads of government, that Romish priests were that month appointed army chaplains at a number of stations. Since then the exceptional privileges and grants of public money became steadily augmented year by year, until the removal of the Ecclesiastical Titles Act completes the sum of those favours and that complete legal recognition (despite its verbal form, which is a thing indifferent) which constitutes hierarchical popery an element and institution of the state, and itself a rival as well as a semi-established Church. "Is it nothing," writes the *Daily Telegraph*, in summing up the ministerial achievements of the session of 1870-1—"is it *nothing* to have settled the controversy between rival Churches as to the legality of titular distinctions assumed within the United Kingdom?"

Such, my Lord, is the position Britain occupies at the present moment. The results of twenty short years of popish aggression, under Jesuit leadership, are stated at full in the following pages. And the question arises. How have these results been brought about? What

* We quote the title of the document (lying before us) as issued from the press of the "Sacred Congregation" at Rome. Sanctissimi Domini nostri Filii, Divina Providentia Papae IX. Literae Apostolicae quibus Hierarchia Episcopalis in Anglia restituitur. MDCCL.

has been the main *instrumentality* employed? It is a question easily answered. An ECCLESIASTICAL GARRISON has been introduced into the country. It was planted here, as we shall presently see—it was duly officered, manned, and fortified—in anticipation of the formal act above described; such being Rome's usual policy; and it has gone on, gathering strength and multiplying its outposts, until it has become not only a conspicuous feature, but a formidable power in this commonwealth: so formidable that, though utterly illegal—its very existence forbidden, under severe penalties, by a succession of statute laws—the Government of the day is afraid to deal with it, except in the way of accommodation and indulgence. Invoking its aid, which is given on the alone condition of such accommodation, coupled with extravagant concessions, it is now demonstrated that the two must stand or fall together. Hence do governing statesmen labour to persuade the nation that the threatening evils, plainly perceptible to every constitutionalist in the country, be he Whig, Conservative, or Liberal, are phantoms of the imagination—that the danger is non-existent—the portentous peril purely imaginative. Hence are they (governed solely by an impulse of self-preservation as a party in office) impatient to *remove* all disabling statute laws, and to make that legal which they have, in the infatuation of party conflict, both recognized and lavishly subsidised. Hence the hurried repeal of the Ecclesiastical Titles Act, as applied not only to Ireland (which their own legislation of 1869, had, it is true, rendered necessary) but to England and Scotland. Hence is it now in contemplation—as transacted events clearly foreshadow—to legalize monachism and nunhood, and that at the earliest practicable opportunity.

It is to assist in averting a step wrought with such peril to this long favoured country, to aid in arresting legislation so inevitably disastrous, that the present publication is sent forth. Although in citing some incidents in the commencement of this dedication, they are quoted as familiar to every intelligent observer of what has of late years passed and is now passing around them and in their midst, yet the conviction comes uppermost—a conviction that must often strike your Lordship—that nine-tenths of this protestant community, including two-thirds of the present House of Commons, are *not* intelligent observers of the same; but, on the contrary, know nothing at all about the movements indicated— and Roman Catholic populations, both here and elsewhere, know as little.

A pamphlet will be read by many who would be repelled by a volume. Hence, at the publisher's suggestion, and as time presses, the plan originally purposed, which contemplated a more pretentious work, issued in a serial form (as may be seen by reference to the concluding paragraphs of the first and third chapters), has been changed. To make it, however, in its present shape complete in itself, and sufficiently available, it is hoped, for the object principally aimed at, there is embodied in the fifth chapter, and in what appears in this dedication, everything—though of course greatly condensed—that (in addition to the four first chapters) bears directly on the subject in its connection with proposed parliamentary action. Full information on the inter-

mediate annals of British Monachism and Nunhood, and on the character of both, as well abroad as at home, from the time when they first became papal institutions, will be found in numerous works on the subject; from some of which—as well as from others not generally accessible, and from files of newspapers, periodicals, &c., which have been industriously consulted in the inquiry—were the necessary materials chiefly obtained. * Should the reception of the present incipient effort and *résumé* warrant the undertaking, the original design, already perfected, will yet be carried out. Meanwhile it suffices to trace briefly the more recent current of events as connected solely with the question of Convent and Monastic Inquiry.

The first motion in Parliament on behalf of such inquiry was made, as your Lordship will remember, by Mr. Chambers, whose bill was introduced as early as 1853. It was supported by men of both parties in the Lower House, Messrs. Adderley, Disraeli, T. S. Estcourt, Sir J. Pakington, and Lord Naas, being amongst the Conservatives who voted with the minority—as it was rejected. Passing by intermediate action, annually renewed, it need scarcely be recalled to your Lordship's remembrance that at the general election of 1868 such inquiry was pressed upon parliamentary candidates with more or less urgency in many parts of the kingdom, nor need so recent a fact be recalled as that—with only here and there a solitary exception—promises were distinctly made in county and borough favourably responsive to such appeals: with what consistency and *truthfulness* will presently appear.

Mr. Newdegate's motion, introduced on the 29th of March, 1870, took this amended form: "That a Select Committee be appointed to inquire into the existence, character, and increase of Conventual and Monastic Institutions or Societies in Great Britain, and into the terms upon which income, property, and estates belonging to such Institutions or Societies,

* The following are among the works of recent date which may be safely consulted, as both reliable in the sources of information and the undoubted qualifications and character of the authors:—Potter's "Memoirs of Scipio de Ricci" (Oolburn); "Nuns and Nunneries" (Sealeys)—which, in a handy form, presents the substance of the preceding relative to convent life; "The Novitiate," and other works of Steinmets; Hill's "English Monasticism;" Mrs. Richardson's "Experiences;" "English Convents, what are they?" (Macintosh); "Memoirs of Henrietta Caracciolo;" "Priest and Nun;" "St. Mary's Convent" (Partridge); Mrs. Sherwood's "Monk" and "Nun" (Hodden); Seymour's "Mornings among the Jesuits;" "The Priest and his Pervert" (W. Hunt); "Five Years in a Protestant Sisterhood, and Ten years in a Roman Catholic Convent" (Longmans); Publications various of the Protestant Reformation Society (27, Berners Street), National Protestant Union (32, Charing Cross), Church Institution (26, Parliament Street), Protestant Alliance (7, Serjeant's Inn), National Protestant Institute (Agar Chambers), Islington Prot. Alliance (Church St.), Protestant Electoral Union (14, Tavistock Street), Church Association (14, Buckingham Street), Irish Church Missions (11, Buckingham Street), Scottish Reformation Society (13, Haymarket, and 21, Berners Street). The "Awful Disclosures" of poor Maria Monk, with a foundation of truth, was, as afterwards appeared, unwarrantably and most injuriously interpolated by the person in whose hands the MS. was placed for press correction (by exaggerated additions in a few parts of the narrative, founded on its author's verbal communications), which interpolations and her own earlier tacit acquiescence in them from a motive of false delicacy, attached discredit to the whole work: emboldening the managers of the lazar-house at Montreal to successfully oppose all investigation, or even a view of the premises (which meanwhile they lost no time in altering) by a joint committee of Romanists and Protestants; and thus as "o'er true tale" which, in its simple dress, would have done good service to the cause of humanity, has seriously damaged it. Yet to the faithfulness of the narrative in its main outline, a body of most respectable persons, including Dr. Brownlow and other New York clergymen, attested their unshaken credence to the last. It need scarcely be added that such later publications as "The Mysteries of a Convent" and "Convent Life" (S. Owen), are as fabulous in their conception as they are contemptible in their execution. Though even these are no worse in what they pretend to reveal than is "Saint" Liguori's "Nun Sanctified" in what it actually does disclose of convent life: strikingly conflicting with the statements of Lady Gertrude Douglas, and those contained in the two "Declarations" to which reference will presently be made.

or to members thereof, are respectively received or possessed." This motion, after a protracted and animated debate, was carried by 131 against 129: twenty-two of the former being Liberals.* In this memorable debate, besides the exhaustive speech of the mover, he was eloquently supported by Mr. Charley, Mr. T. Chambers, Mr. Aytoun, Mr. J. M. Holt, and Mr. Kinnaird.

Before, however, Mr. Newdegate was permitted by the forms of the House, which were adroitly used to obstruct proceedings, to obtain the nomination of his committee by the usual Committee of Selection, a long time was vexatiously interposed, and the Easter holidays gave opportunity for busy intrigue, having in view the actual defeat of his motion by a side-wind. If in the face of their own signal defeat, twice repeated, the Ministers of the Crown were not equal to the occasion, Jesuit advisers at their elbow were; and in this wise did the serio-comedy, of which we have witnessed the opening act, proceed.

On the 8th of April, when Mr. Newdegate seized an opportunity, though at a late hour, of moving for the action of the Committee of Selection under the order of the 29th ult., Mr. Cogan (Irish Romanist) moved, and Sir John Simeon (who had been, by persevering importunity, drawn into the support of a conventual establishment in the Isle of Wight) seconded a motion "that the order be discharged". In the discussion on this startling motion "the Romish party, finding that the sense of the House was growing stronger against them, endeavoured to save themselves from a hostile division by moving the adjournment of the House. These tactics failed. The protestant party stood to their guns, and although it was then two o'clock in the morning, insisted in continuing the debate. They were victorious by a majority of 78 in a House of 148 members. † Inquiry being now inevitable, the

* Major Allen, R. S. Aytoun, J. Candlish, T. Chambers, J. G. Dodson, A. O. Ewing, Capt. R. Grosvenor, T. F. Grove, Hon. J. M. Henniker-Major, R. W. Jackson, J. Jardine, Hon. A. Kinnaird, P. M. Logan, G. J. Monk, O. S. Read, H. B. Sheridan, A. Smith, J. G. Talbot, Major G. Walker, J. Whatman, J. White, A. W. Young.

† AYES: W. P. Adams, Hon. L. Agar-Ellis, A. S. Ayrton, Capt. Beaumont, J. Bonham-Carter, E. A. Bowring, J. Brady, Dr. Brewer, J. Bright, S. B. Bristol, W. Broockhurst, E. A. Bruce, P. Cañan, E. Cardwell, Alderman Carter, W. C. Cartwright, Lord Castlerosse, D. Chadwick, H. C. E. Childers, W. H. F. Cogan, R. W. Crawford, M. P. D'Arcy, E. Dease, J. Delahunty, Hon. G. Denman, K. T. Digby, Sir C. W. Dilke, L. L. Dillwyn, J. Dodds, R. Dowse, M. E. G. Duff, J. J. Ennis, Capt. Fagen, Lord O. Fitz-Gerald, I. Fletcher, C. P. Fortescue, Major Gavin, W. H. Gladstone, Hon. G. G. Glynn, E. T. Gourley, Sir G. Gray, M. J. Guest, Hon. A. E. Herbert, A. Illingworth, H. James, U. J. Kay-Shuttleworth, J. Lancaster, Sir W. Lawson, G. J. S. Lefevre, J. Locke, J. F. Maguire, H. Matthews, G. Melly, G. H. Moore, H. Munster, N. D. Murphy, Sir P. O'Brien, D. M. O'Connor, The O'Donoghue, Sir C. O. Loughlen, C. S. Parker, J. W. Pease, J. Pim, J. T. Power, W. Rathbone, P. Rylands, J. H. Scourfield, B. Shaw, D. Sherlock, A. C. Sherriff, Sir J. Simeon, W. Staecpoole, J. Stansfeld, J. C. Stevenson, E. J. Synan, G. O. Trevelyan, Sir H. Williamson, H. Woods.

NOES: Major Allen, R. P. Amphlett, G. Anderson, Sir R. Anstruther, A. P. Arkwright, R. Arkwright, G. Armistead, R. Ascheton, R. S. Aytoun, Sir T. Bateson, Sir M. H. Beach, W. W. B. Beach, Lieut.-Col. Beresford, H. Birley, Col. Bourne, R. Bright, Capt. Brinckman, W. H. H. Broadley, A. H. Brown, Lord E. Bruce, Sir P. Burrell, H. Campbell, J. Candlish, F. Cartwright, C. E. Cawley, Lord E. Cecil, T. Chambers, W. T. Charley, Sir S. Child, E. H. J. Cranford, Lord Orliston, Sir H. D. Croft, C. Dalrymple, Major A. G. Dickson, R. Dimsdale, W. H. Dyke, E. B. Eastwick, H. W. Eaton, Lord Eloth, H. F. Feilden, J. Fielden, J. Figgins, Lord Garlies, E. L. Gordon, J. R. O. Gore, S. R. Graves, E. Greene, A. E. Guest, C. Hambro, Lord C. Hamilton, Lord G. Hamilton, Sir J. C. D. Hay, Hon. J. M. Henniker-Major, J. S. Henry, Lord A. H. Hervey, T. B. T. Hildyard, A. S. Hill, W. N. Hodgson, Lord Holmesdale, J. M. Holt, E. K. Hornby, R. H. Hurst, H. F. M. Ingram, R. W. Jackson, Sir G. Jenkinson, Hon. A. Kinnaird, Hon. Col. S. Knox, J. Laird, W. Laslett, Hon. Col. Lindsay, W. Lowther, A. Lusk, W. M. Arthur, P. M. Logan, Lord G. Mannors, T. W. Mellor, T. Meyrick, C. H. Mills, C. J. Monk, S. Morley, R. Neville-Grenville, C. N. Newdegate, Hon. G. J. Noel, Hon. E. O'Neill, R. H. Paget, H. W. Peck, C. Reed, E. S. Robinson, J. Round, G. Schater-Booth, Sir H. J. Selwin-Ibbetson, H. Seymour, J. Sidebottom, F. C. Smith, R. Smith, S. G. Smith, C. Sykes, J. G. Talbot, J. Tollemache, E. Turner, J. Vance, S. Vickers, Major G. Walker, Hon. A. Walsh, S. Waterhouse, Sir D. Wedderburn, G. H. Whalley, W. S. Wheelhouse, W. Williams, Sir C. Wingfield, A. W. Young.

Romish members, foiled and defeated, turned for sympathy to the Government. Mr. Bruce and Mr. Fortescue had protected their illegal lotteries; would Mr. Gladstone protect their equally illegal monasteries? As to the convents, would Mr. Gladstone shield institutions which have become so hateful to the Roman Catholic laity throughout Europe that the free Parliaments of Spain and Italy are content with nothing short of their total suppression?" * Before however that appeal to ministers was responded to, another effort, as futile, was made by Messrs. Synan, Cogan, Matthews, and Serjeant Sherlock, (April 28th) when Mr. Newdegate was again sustained by the increased majority of 45.†

The situation had grown critical, and it was too evident that *other* aid must be called in. "From the conduct of the House," said Mr. Newdegate, I must infer that the order, when calmly considered, has commended itself to your approbation"

The *outside* help was not wanting! Nay, it had been assiduously given from the first. Jesuits are true to their allies (and such allies!); and a Jesuit provincial, whether in his sanctum in Mount Street, or his retreat at Roehampton, or closeted with his archiepiscopal subordinate in York Place, or officially residing in a Jesuit College at Stonyhurst in Lancashire, or St. Asaph in Wales, is quite as competent to the task of arranging a parliamentary programme, or selecting a

* "The Bulwark, or Reformation Journal," March, 1871. From the valuable serial papers on Parliamentary doings as affecting Protestantism in this ably conducted journal, which is edited by the Rev. George R. Badenoch, Secretary for England of the SCOTTISH REFORMATION SOCIETY (London branch). "The Bulwark" has reached its 21st volume, and fully deserves its well-earned popularity on both sides of the Tweed.

† **AYES:** W. P. Adam, Hon. L. Agar-Ellis, E. Antrobus, A. S. Ayrton, E. Backhouse, J. Bagwell, A. H. S. Barry, Sir T. Bazley, Capt. F. Beaumont, Lord Bingham, Sir R. Blennerhasset, J. Bonham-Carter, E. A. Bowring, J. Brady, Dr. Brewer, Jacob Bright, S. B. Bristowe, W. Broockhurst, Lord C. Bruce, H. A. Bruce, G. L. Bryan, Sir E. M. Buller, Lord Burke, Alderman Carter, Lord Castle-rosse, Lord F. Cavendish, D. Chadwick, W. H. F. Cogan, Sir G. Colthurst, W. Cowper-Temple, R. W. Crawford, M. P. D'Arcy, R. P. Dawson, J. Delahunty, Hon. G. Denman, R. J. Devereux, G. Dixon, K. T. Digby, L. L. Dillwyn, J. Dodds, M^c Downing, R. Dowse, M. E. G. Duff, J. J. Eddis, Sir J. Esmonde, Capt. Fagan, Lord O. Fitzgerald, I. Fletcher, W. H. Foster, C. P. Fortescue, J. Fothergill, Major Gavin, W. H. Gladstone, Hon. G. Glyn, G. J. Gosechen, E. T. Gourley, J. J. Grieve, W. H. Gregory, Hon. Capt. Grerville, Sir J. Gray, Hon. A. Herbert, H. A. Herbert, D. C. Heron, Sir H. Hoare, A. J. B. Hope, J. Howard, A. Illingworth, N. G. Lambert, J. Lancaster, Sir W. Lawson, J. H. Lewis, Hon. H. G. Liddell, J. Locke, Dr. Lush, Hon. C. Lyttelton, E. MacEvoy, E. W. Mackintosh, P. M^cMahon, J. F. Maguire, S. S. Marling, H. Matthews, E. Miall, T. A. Mitchell, W. Monsell, A. J. Mundella, N. D. Murphy, Sir P. O'Brien, D. M. O'Connor, The O'Connor Don, Sir C. O'Loughlin, M. O'Reilly Dease, M. O'Reilly, C. S. Parker, J. Pease, Lord Pelham, J. Pim, J. Platt, W. Pollard-Urquhart, E. Potter, J. T. Power, W. P. Price, W. Rathbone, H. Richard, E. M. Richards, W. S. Roden, L. N. Rothschild, M. A. Rothschild, N. M. Rothschild, F. Rylands, Lord St. Lawrence, H. B. Samuelson, J. H. Scourfield, W. Shaw, R. Shaw, D. Sherlock, A. C. Sheriff, Serjeant Simon, E. Smith, W. Staupoole, J. Stansfeld, Hon. H. Strutt, E. J. Synan, F. A. Taylor, Col. Vandeleur, H. W. West, T. Whitworth, Sir H. Williamson, H. S. P. Wynter-botham, H. Woods.

NOES: Major Allen, R. P. Amphlett, Sir R. Anstruther, Capt. M. Archdall, A. P. Arkwright, R. Arkwright, K. Assheton, R. S. Aytoun, Sir W. Bagge, Sir J. R. Bailey, Sir M. H. Beach, W. W. B. Beach, R. Beynon, Lieut.-Col. Beresford, H. Birley, Colonel Bourne, E. Bright, Capt. Brinkman, Colonel R. Brise, W. H. Broadley, A. H. Brown, Lord E. Bruce, Hon. R. Bourke, J. Candlish, F. Cartwright, C. E. Cawley, Lord E. H. Cecil, T. Chambers, H. Chaplin, W. T. Charley, S. W. Clowes, Hon. Colonel H. Cole, F. S. Corrance, E. H. J. Craufurd, Lord Crichton, Sir H. G. D. Cross, R. A. Cross, C. Dalrymple, M. R. Dalway, Capt. D. Damer, W. B. Davenport, R. Davies, Hon. T. De Grey, R. Dimesdale, B. Disraeli, J. G. Dodson, W. Dowdeswell, W. H. Dyke, Col. R. Dyott, H. W. Eaton, Hon. W. Egerton, Sir J. Elphinstone, H. E. C. Ewing, A. O. Ewing, R. Eykyn, H. M. Feilden, J. Fielden, E. Fellowes, J. Figgins, G. H. Finch, Hon. C. Fitzwilliam, J. Floyer, F. J. S. Foljambe, General Forester, R. N. Fowler, Lord Galway, Lord Garlies, Colonel Gilpin, E. S. Gore, J. R. O. Gore, S. R. Graves, E. Greaves, G. B. Gregory, Lieut.-Colonel Gray, Lord R. Grosvenor, T. F. Grove, A. R. Guest, M. J. Guest, Lord C. Hamilton, Lord C. J. Hamilton, Lord G. Hamilton, J. Hardy, J. S. Hardy, Sir J. C. D. Hay, J. W. Henley, J. S. Henry, Lord A. Hervey, Sir T. G. Hesketh, J. Hick, T. B. T. Hildyard, P. M. Hoare, W. N. Hodgson, J. Holms, Capt. Hon. A. Hood, E. K. Hornby, R. H. Hurs, J. Hutton, R. W. Jackson, Sir G. Jenkinson, J.

parliamentary committee, as to anything else. Nor had the Easter recess (as will presently appear) been unemployed, as well in some other matters of pressing import and urgency as in saving Mr. Glyn all the trouble of such selection. To serve the Minister at this pinch, and to serve him well, was no less a pleasure to Father W—y than a religious obligation—*ad majorem Dei gloriam*.

And so it came to pass, that when, on the notable 2nd of May, 1870, the order for the resumption of the debate on Mr. Cogan's motion was again, in a manner, forced on the attention of the House by the persistent Mr. Newdegate, the Prime Minister, in opposing it, submitted a specious proposal for a "compromise," which was nothing less than a committee, by the *Government* nominated, whose functions were to be limited to an inquiry "into the state of the law respecting conventual and monastic institutions or societies in Great Britain, and into the terms upon which the income, property, or estates belonging to such institutions and societies, or to the members thereof, are respectively received, held, and possessed." As the rules of the House stood in the way of an "amendment" to Mr. Cogan's motion, framed in accordance with this unique substitute for the House's resolution of March 29th., it took the form of a distinct and supplementary motion; the House first dividing on Mr. Cogan's motion—against which Mr. Newdegate and those of his supporters who saw the nature of the trap laid for them, emphatically protested. But in vain was Lord Elcho's plea (speaking to the question on the previous 8th inst.), that "it was not in the spirit of intolerance that full inquiry was demanded by the nation; that nothing was asked for in Great Britain beyond what has been permitted—nay, demanded as a social

Jones, J. H. Kennaway, W. Keown, Hon. A. Kinnaid, Sir R. Knightley, W. G. Langton, W. Leslie, Colonel E. Lindsay, G. Loch, Sir M. Lopes, W. Lowther, J. Lowther, W. M'Arthur, P. M'Lagan, J. W. Malcolm, Earl March, T. W. Mellor, J. Miller, C. H. Mills, Lord Minto, O. J. Monk, C. O. Morgan, S. Morley, R. Neville-Grenville, C. N. Newdegate, Hon. G. J. Noel, Colonel North, R. B. Paget, Sir L. Palk, Lieut.-Colonel W. Parker, H. W. Peck, A. Fell, E. L. Pemberton, Earl Percy, Hon. W. H. Portman, H. C. Raikes, C. Reed, E. S. Robinson, J. Round, Lord Royston, Lord Sandon, G. Selater-Booth, Sir H. J. Selwin-Ibbetson, H. de G. Seymour, J. Sidebottom, W. B. Simonds, A. Smith, F. O. Smith, R. Smith, W. H. Smith, S. G. Smith, J. G. Talbot, W. Tipping, J. Tollemache, Hon. F. J. Tollemache, C. Turner, E. Turner, J. Vance, W. Verner, S. Vickers, A. P. Vivian, Major G. Walker, S. H. Walpole, Hon. A. Walsh, S. Waterhouse, Sir D. Weddaburn, W. E. Welby, W. Wells, G. H. Whalley, W. S. Wheelhouse, W. Williams, Sir C. Wingfield, H. O. Wise, C. W. W. Wynn, A. W. Young.

PAIRED: For—E. A. Leatham, G. Hadfield, J. Clay, C. Seely, Right Hon. T. E. Headlam, Viscount Enfield, Sir D. Salomons, R. Delglish, T. Hughes, A. Johnston, E. Hugesen, C. Cartwright, B. J. Sartoris, G. Melly, Colonel Kingscote, J. Cowen, H. Cholmeley, R. B. Stone, J. E. Davison, E. De La For, Hon. C. W. Howard, J. B. Smith, J. Stevenson, R. B. Osborne, E. Dease, The O'Donoghue, Colonel C. White. Against—W. Johnston, Sir J. G. T. Sinclair, Right Hon. J. R. Mowbray, E. E. Eastwick, Hon. E. O'Neill, H. Edwards, Sir S. Child, J. White, G. Bentinck, T. Baring, Right Hon. G. Hunt, Sir G. Montgomery, Sir T. Bateson, Colonel W. B. Furde, Right Hon. H. Corry, Sir C. Addley, Sir J. Pakington, Hon. G. W. Milles, Lord A. E. Trevor, G. Obitz, C. S. Read, W. Brodrick, Dr. L. Playfair, Lord H. Scott, R. Wian, Sir P. Barrall, Col. N. Stuart.

From the above it will be seen that there voted with the Government the following five Conservatives, viz., Lord Bingham, the Hon. H. G. Liddell, Mr. Scarsfield, Colonel Vandelaar, and Mr. Beresford Hope. The following thirty-nine Liberals voted with Mr. Newdegate: Sir R. Anstruther, Mr. Aytoun, Captain Brinkman, Mr. A. H. Browne, (Wenlock), Lord E. Bruce, Mr. Candlish, Mr. T. Chambers, Dr. Dalrymple, Mr. Davies, (Anglesea), Mr. Dodson, Mr. Crum Ewing, Mr. Orr Ewing, Mr. Rykn, the Hon. C. Fitzwilliam, Mr. Foljame, Lord R. Grosvenor, Mr. Grove, Mr. M. Guest, Mr. Holms, Mr. Hurst, the Hon. A. F. Kinnaid, Mr. Loch, (Wick), M. M'Arthur, Mr. M'Lagan, Mr. J. Miller, Lord Milton, Mr. Monk, Mr. S. Morley, the Hon. W. B. Portman, Mr. C. Reed, Mr. E. S. Robinson, the Hon. F. Tollemache, Mr. A. F. Vivian, Sir D. Weddaburn, Mr. Wells, and his colleague Mr. Whalley, Mr. Watkin Williams, Sir C. Wingfield, and Mr. Young (Helston.) These it will be seen are mainly the representatives of Scotch and Welsh boroughs and counties, and we may see the names of such men as Messrs. Samuel Morley, Holms, Charles Reed, Watkin Williams, and others, representatives of what is called the Dissenting interest in the House, besides several representing the Scotch Presbyterian interest.

necessity—in every Roman Catholic country.” A majority of the members present followed Mr. Cogan into the lobby; practically acting upon the *Saturday Review*’s doctrine, that, whatever the pronounced views of those whom they, in conventional phrase, “represent,” nevertheless, “in dealing with sectarian disputes the House of Commons may be fairly expected to be *wiser* than the mass of the population.” These gentlemen, having placed themselves under the leadership of Mr. Gladstone, dutifully accepted the “compromise,” and were deaf to the warning remonstrances of Messrs. Disraeli, Hunt, and Greene, listening rather to the stereotyped arguments and *ad captandum*, appeals of the pro-papal agents; the result being a majority of 270 against 160 in favour of recalling the motion of March the 29th.* The

* **AYES:** T D Acland, W P Adam, Hon L Agar-Ellis, Col W Amcotts, E Antrobus, G Armistead, A S Ayrton, J Bagwell, R B W Baker, A C Barclay, H Barnett, A H S Barry, A Bass, A A Bathurst, Sir T Bazley, W B Beaumont, S A Beaumont, Capt. F Beaumont, E H Bentall, Lord Bingham, Sir R Blennerhassett, H W F Bolckow, J Bonham-Carter, E P Bouverie, E A Bowring, J Brady, H R Brand, H A Brassey, Dr Brewer, Jacob Bright, S B Bristowe, W Brocklehurst, A H Brown, Lord C Bruce, Lord E Bruce, H A Bruce, G L Brvan, Sir E M Buller, Lord Burke, Lord Bury, C Buxton, Hon F Cadogan, P Callan, H Campbell, J Candlish, E Cardwell, Hon W Carington, Hon C Carnegie, Alderman Carter, W C Cartwright, Lord Castlerosse, Lord F Cavendish, Lord G Cavendish, Lord E H Cecil, D Chadwick, H C E Childers, Capt Cholmeley, J Clay, Colonel E Clive, W H F Cogan, Sir T Colebrooke, Sir J D Coleridge, Sir R P Collier, Sir G C Colthurst, J Cowen, Hon F H Cowper, W Cowper-Temple, R W Crawford, D Dalrymple, M P D’Arcy, R Davies, J R Davison, R P Dawson, E Dease, J Delahunty, E De La Poer, Hon G Denman, R J Devereux, S S Dickinson, Major A G Dickson, G Dixon, K T Digby, Sir C W Dilke, L L Dillwyn, J Dodds, M C Downing, R Dowse, M R G Duff, Hon Colonel Edwardes, H Edwards, Hon A F Egerton, Hon Capt Egerton, Lord Enfield, J J Ennis, Sir J Esmonde, R Eykyn, Capt Fagen, H Fawcett, Lord O Fitzgerald, Lord Fitzmaurice, I Fletcher, C Forster, W E Forster, W H Foster, C P Fortescue, Hon D Fortescue, R Fothergill, W Fowler, Major Gavin, W E Gladstone, W H Gladstone, Hon G Glyn, Hon E F Gower, G J Goschen, E T Gouley, W Graham, Hon Col J Grant, J J Grievé, W H Gregory, Hon Capt Greenville, Sir J Gray, Sir G Grey, H N Grosvener, M J Guest, R Gurney, G Hadfield, J G C Hamilton, W G Harcourt, J A Harcastle, G Hardy, J S Hardy, Marquis of Hartington, Lord J Hay, T W Headlam, Lord Henley, H A Herbert, D C Heron, J T Hibbert, Sir H A Hoare, G Hodgkinson, S Holland, A J B B Hope, E Horsman, C W Hoskyns, Hon C Howard, T Hughes, Sir W Hutt, Lord Hyde, A Illingworth, H James, A Johnston, Sir J Hohnstone, U J Kay-Shuttleworth, S T Kekewich, Hon P J L King, Col Kingscote, Hon A Kinnaird, W Kirk, N G Lambert, J Lancaster, Sir W Lawson, T Lea, E A Leatham, G J S Lefevre, J D Lewis, J H Lewis, Hon G Liddell, J Locke, R Lowe, Sir J Lubbock, A Lusk, Hon C Lyttleton, T M’Clure, E W Mackintosh, P M’Mahon, C Magniac, J F Maguire, H Mathews, G Melly, E Miall, P A Milbank, T A Mitchell, W Monsell, G O Morgan, S Morley, W Morrison, A J Mundella, P H Muntz, N D Murphy, J D Nichol, Sir P O’Brien, D M O’Conor, The O’Conor Don, Sir J Ogilvy, Sir G O’Loghlen, G Onslow, M O’Reilly-Dease, M W O’Reilly, R Osborne, A J Otway, C S Parker, L J Parry, J W Pease, A W Peel, Lord Pelham, R N Phillips, C P Phipps, J Pim, J Platt, L Playfair, W Pollard-Urquhart, Hon W Portman, E Potter, T B Potter, J T Power, W Rathbone, J G Rebouh, H Richard, E M Richards, M W Ridley, D Robertson, M Rothschild, A Russell, F. W. Russell, P. Rylands, S G S Sackville, J St Aubyn, Lord St Lawrence, J D Samuda, E J Sartoris, J H Scourfield, Sir H J Selwin-Ibbetson, A Seymour, W Shaw, R Shaw, D Sherlock, A C Sherriff, Sergeant Simon, J B Smith, E Smith, W Staapool, J Stansfeld, J C Stevenson, W H Stone, Hon H Strutt, Colonel Stuart, Lieut-Col N Sturt, E J Synan, J G Talbot, P A Taylor, W Tipping, Hon F Tollemache, W T M Torrens, R R Torrens, Hon O R Tracy, G O Trevelyan, Col Vandeleur, Sir H Verney, C P Villiers, J Walter, T M Weguelin, W Wells, H W West, J Whatman, S Whitbread, J Whitwell, T Whitworth, W Williams, Sir H Williamson, H Winterbotham, H Woods, G Young.

NOES: H E Adair, Sir C Adderley, Major Allen, Sir R. Anstruther, Capt M Archdall, A P Arkwright, R Arkwright, R Assheton, R S Aytoun, Sir W Bagge, T Baring, Sir T Bateson, Sir M H Beach, W B Beach, R Benyon, Col M Beresford, H Birley, Col Bourne, R Bright, Capt Brinckman, Col R Brise, W H Broadley, Hon W Brodrick, W O Brooks, Hon R Bourke, F Cartwright, S Cave, C C Cawley, H Chaplin, W T Charley, Sir S Child, S W Clowes, Col H A Cole, Col Corbett, F S Corrance, H T L Cerry, E H J Crauford, Lord Crichton, Sir H G Croft, G Cubitt, M R Dalway, W B Davenport, Hon T. De Grey, R. Dimsdale, B Disraeli, J G Dodson, W H Dyke, Col R Dyott, H Eaton, Hon W Egerton, E Ellice, Sir J D H Elphinstone, H E C Ewing, A O Ewing, H M Feilden, J Feilden, E Fellows, J Figgins, G H Finch, W Finnie, Hon C W W Fitzwilliam, R N Fowler, Lord Galway, Lord Gardies, G Goldney, E S Gordon, J K O Gore, E Greene, G B Gregory, Lieut-Col Gray, T F Grove, A E Guest, Lord O Hamilton, Lord C H Hamilton, Lord G Hamilton, J Hardy, J W Henley, J S Henry, Lord A Hervey, J Hick, T B T Hildyard, A S Hill, P M Hoare, W N Hodgson, J Holmes, Lord Holmeadale, Capt H A Hood, E K Hornby, E Howes, G W Hunt, R W Jackson, Sir G Jenkinson, W Johnston, J Jones, J H Kennaway, W Keown, Sir R Knightley, Hon Col S Knox, J Laird, W G Langton, W Laslett, Col R L Lindsay, G Loch, H O Lopes, Sir M Lopes, W Lowther, W M’Arthur, P M’Lagan, D M’Laren, Sir A Maitland, H H Maxwell, T W Mellor, J Miller, Hon G W Miles, C H Mills, Lord Milton, C J Monk, C O Morgan, Hon Major Morgan, R Neville-Grenville, C N Newdegate, Hon G J Noel, Col North, R H Paget, Sir J Paking-

above substantive motion of Mr. Gladstone was then discussed. The debate upon it was brief, but was marked by three noticeable features. Mr. Matthews (Romanist) showed to the satisfaction at least of some of his co-religionists, and amid "much laughter," that without previous and provisional legislation, the relationship to the law of the parties proposed to be examined completely shielded them from *replying* to their interrogators; hence, that as, in addition to the protection of that protecting shield, "the most hateful and odious part of the original resolution was got rid of," the proposed inquiry could amount to nothing! Mr. Eykyn moved that "all Anglican and other institutions of a similar character throughout the United Kingdom should be included in the inquiry"; which proposal was supported by Sir Henry Hoare and Mr. Reed: the speaker ruling that by the wording of the motion before the House, the committee *could* so act, without any specific injunction to that effect. (In reference to which it must be remarked that such inquiry, whatever its abstract recommendations, would be altogether extraneous to the object contemplated by Mr. Newdegate's motion, which had reference solely to the foreign and illegal institution of Roman Catholic monasticism.) Finally Mr. Selater Booth intimated that his eyes were beginning to open to the deceptive nature of the whole proceeding; for which, in its disingenuous character, he severely censured the Premier. After which three incidents, the House solemnly assented to the "inquiry" by 348 to 57. *

And so the "drop" fell upon the second act of the serio-comedy; in which the principal performers acted to perfection in their characters of "national dustmen" (to use Mr. Dickens's very appropriate *sobriquet*); consistently showing that they, "the national dustmen, have only to do with one another, and owe no duty to an abstraction called a People." In plain English, the deliberate action of a full House,

ton, Sir L. Palk, Lieut-Col W. Parker, H. W. Peek, E. L. Pemberton, Earl Percy, H. O. Raikes, O. Reed, E. S. Robinson, J. Round, Lord Sandon, G. Selater-Booth, H. de G. Seymour, J. Sidebottom, W. B. Simonds, A. Smith, R. Smith, S. G. Smith, Col. Somerset, Sir J. M. Stronge, Lord A. Trevor, E. Turner, J. Vance, E. W. Verner, W. Verner, Major G. G. Walker, S. H. Walpole, Hon. A. Walsh, S. Waterhouse, W. E. Welby, G. H. Whalley, W. S. Wheelhouse, F. M. Williams, Sir C. Wingfield, H. O. Wise, Sir W. W. Wynn, O. W. Wynn, A. W. Young.

PAIRES: For—Sir J. G. T. Sinclair, S. Vickers, E. B. Eastwick, J. Lowther, J. P. O. Starkie, R. Holford, J. Tollemaache, Sir P. Burrell, Right Hon. J. Mowbray, E. Winn, Col. H. Lowther. Against—O. Sealey (Lin), Col. Rt. Hon. P. French, Capt. Hon. J. O. Vivian, Hon. W. W. Fitzwilliam, Sir D. Salomons, Sir J. W. Ramsden, Sir J. Hammer, E. M. Evoy, H. B. Sheridan, The O'Donoghue, Col. Hon. C. White.

From the above it will be seen that twenty-one Conservatives voted with the Government. These however, like Mr. Morley, Mr. Candlish, and others who had previously supported Mr. Newdegate, were, as Mr. Candlish afterwards complained, *misled* by the Government proposition. Why, that was Father W——y's design in its preparation; and they will be misled again, if they don't keep their eyes open.

* The following are the names of the minority. They will be found to include those of Messrs Cogan, Matthews, O'Connor-Don, and Sherlock, who afterwards served, and were the most active members of the so-called "Committee." To the "watchfulness of Sergeant Sherlock," as being "too keen for Messrs Newdegate and Chambers's little manoeuvres," as appointed members thereof, the "Universe," in its issue of July 8, 1871, pays a well-earned compliment. It is almost unnecessary to remark that after the preceding division the larger number who had supported Mr. Newdegate retired from the House, regarding what followed as only formal—and as farcical.

J. Bagwell, A. H. S. Barry, Sir R. Blennerhassett, J. Brady, J. Bright, G. L. Bryan, Sir R. M. Buller, Lord Burko, P. Callan, W. H. F. Cogan, R. W. Crawford, M. P. D'Arcy, E. Dease, J. Delahunty, E. De La Poer, R. J. Devereux, K. T. Digby, M. O. Downing, J. J. Ennis, Sir J. Esmonde, Capt. Fagan, I. Fletcher, Major Gavin, E. T. Gourley, W. H. Gregory, Sir J. Gray, M. J. Guest, G. Hadfield, T. E. Headlam, H. A. Herbert, D. O. Heron, S. Holland, J. Lancaster, Sir W. Lawson, S. A. Leatham, P. M. Mahon, J. F. Maguire, H. Matthews, E. Miall, G. O. Morgan, N. D. Murphy, Sir P. O'Brien, D. M. O'Connor, The O'Connor-Don, M. O'Reilly Dease, M. W. O'Reilly, R. Osborne, J. T. Power, W. Pollard-Urquhart, N. M. Rothschild, F. W. Russell, Lord St. Lawrence, W. Shaw, D. Sherlock, W. Staupoole, Col. Stuart, E. J. Synan, T. Whitworth, H. Woods.

was, on outside Jesuit pressure, strangled in its birth; priestly menace, and furious threat on the part of priestly agents in and out of Parliament, accomplished the purpose aimed at. British "representatives" bent before the storm, formally rescinded their own act, and stultified themselves before the country. "The mode in which Mr. Gladstone got rid of the obnoxious Committee," said Dr. Manning's organ, "was most skilful, and the best course that could have been devised." *

The third act discovers the assembled "Committee." It has been carefully packed, and consists of ultramontane Romanists, high-churchmen, a quaker, and an ex-whig placeman, with (for a show) Messrs. Newdegate and Chambers † The two latter, after a few meetings, withdrew, "leaving only five conservatives: one an ultramontane Romanist, and the other four high-churchmen, with a weakness for Anglican communities," ‡ The Jesuitry of the whole parliamentary proceeding following the vote of March the 29th was only equalled by the sublime mockery of the arranged performance in this "Committee" room. Reporting the doings of its third meeting, June 17th, *Catholic Opinion* remarked: "Nothing could exceed the courtesy of the Committee to the witnesses called on behalf of the Religious Orders. Knowing the legal difficulties of the position of regulars, they never insisted on any question being answered which the witnesses expressed unwillingness to answer, on the ground that it might commit their clients. There does not appear to be any intention of calling up any members of the Religious Orders of men or of women for examination; so that if Mr. Newdegate fail to rebut the evidence already given, the Committee will probably report to the House of Commons that they have gained all the evidence they see their way to obtain. It is thought not unlikely that when facts such as the above are proved before the public, the absurdity and injustice of the existing remnants of the penal law bearing on Religious Orders will become too palpable to permit the continuance on the statute-book, of laws so diametrically opposed to the spirit of modern legislation, and to our boasted principles of civil and religious liberty."

In other words—such was the boast of the Jesuit organs—"poor Mr. Newdegate's motion is turned upon himself," "the committee according to Newdegate is 'done for,'" "the committee according to Newdegate is 'done for,'" And true enough, so far as a temporary triumph was concerned. The "Committee's" Report, as everyone foresaw, was an elaborate argument for the legalization of convents and monasteries, and of the religious orders attached or non-attached to

* *Catholic Opinion*, May 14, 1870. Some of the threats which governed this monstrous vote, which was given by many English members in direct violation of pledges to their constituents, came from Ireland, although the proposed inquiry was to be confined to Great Britain. "But," wrote the *Catholic Opinion* editor, "our security is that it is impossible to deal with catholics in England and not treat the catholics of Ireland in the same way; and the catholics of Ireland are too dangerous a body to irritate. . . . We have amongst us the best blood of the empire, and men well fitted by birth and education to lead the masses, but the Irish masses at our back are what makes us a power in the empire." So, so! "Home Rule" for Ireland, and Irish domination in England, enforced by the sway of the masses constituting resident "Little Ireland" at the back of titled and honourable papist pervers! Where is another OCEAN to rescue England from a situation in which her own governing statesmen and their supporters whiningly tell us at every downward step that she is helplessly cast?

† Messrs. Cogan, Matthews, O'Connor-Don, Villiers, Jessell, Hawes, Pemberton, Bourke, Sherlock, J. G. Talbot, G. Gregory, Pease, Sir John Ogilvy, Newdegate, T. Chambers.

‡ *The Bulwark*, August 1, 1870.

particular houses. For, argues Mr. Cudden, a principal witness, "the regulars are absolutely necessary for the maintenance of the existing status of religion amongst catholics, the secular clergy being in point of number, taking the whole extent of the country, quite inadequate to the task. * Hence it is an act of injustice and a violation of the religious freedom of catholics to place any legal restraint on the Religious Order, whose existence, with penal laws of banishment hanging over them, may be likened to *ticket-of-leave men*." "The religious orders," adds the Report (drafted by Mr. Matthews) discharge important functions in the religious and educational system of the Roman Catholic community, inasmuch as the orders of men supply parish priests for 131 missions or parishes, which are dependent on their ministrations; the number of secular priests in the country being insufficient for the requirements of the Roman Catholic body. They exercise, in this way, cure of souls for 278,850 persons. They also educate and supply missionaries for India and the colonies. They educate in England 1,192 students of the higher and middle classes, at ten colleges, and 92,260 poor children at various schools. They assist various poor missions out of the resources at their command. The orders of women educate in England 65321 children, and in Scotland, 3,710 children. They house and provide for 379 penitent women in England, and 102 in Scotland. They visit and relieve many thousands of the sick and indigent. It was represented to us as a grievance that the persons by whom this spiritual and educational machinery was worked, to the satisfaction of their co-religionists, should be treated by the law as criminals, or should be in a position of doubtful legality."

Who doubts it? The "religious orders" who constitute the hostile and aggressive papal garrison in whatever country they are permitted ingress, are in Great Britain, as they have done in Ireland, expeditionally usurping the place of the less dangerous, the comparatively harmless, secular priesthood. It is a standing grievance to the popish *laity* that they are so. It is a greater grievance (at bottom) to the bishops themselves; who, compelled to receive them in their dioceses, know them to be, one and all, close spies upon their every action. Wherever a new congregation is gathered, or its pretended nucleus found in some half dozen Irish navvies, and a chapel erected through some mysterious means, a "religious house" is at once annexed to it. Old Romanists do not want them, and would vastly prefer an unassisted secular priest as their settled pastor, without the accompaniment of monastery or convent. Ask any "old school" hereditary papist whose position enables him, or her, to return an independent answer. To say that "the religious life in community is an *invariable* feature of (Roman) Catholicism", as is affirmed in a "Declaration" to which we shall presently refer, is not only glaringly *untrue*, but is con-

* To shew the casuistry, not to say the falsity, of this seemingly reasonable plea, it is only necessary to mention, that to a number of popish congregations—mere "garrison" stations planted by immigrant regulars—the priests attached are foreigners, who can scarcely speak English, but who, *holding the property in trust for their always foreign superior*, forbid English-born and all secular priests from even sharing their duties. Moreover, the present small disproportionate number of seculars as compared with regulars, arises from the circumstance that comparatively few of the former are now ordained in England. Every congregation could in a short time, if necessary, be supplied by an English-speaking secular priest.

tradicted by the fact, that whole nations professing and practising Roman Catholicism do not at this moment even permit the existence of monkery and nunhood in their midst, and by the other fact, that since 1560 the institution (beyond a very few houses) has been non-existent in North and South Britain until quite lately. "It is not to be denied", once write *The Times*, that if these institutions were likely to become at all powerful among us, the country would demand, and rightly demand, their entire suppression. It is because the public are fully convinced that they can never attain any material importance that existing laws are allowed to become a dead letter." But since these words were written, monachism has made alarming strides in our midst, and *has*, in fact, already attained to that "material importance" that necessitates their virtual suppression.

With the Report of the sham "Committee" last June, and its discharge by the House, whom, by a parliamentary fiction, its members were supposed to represent, the curtain falls upon the third act of the "Comedy of Convent Inquiry."

But though the "national dustmen" forming the present majority of the Lower House might on this, as on other occasions, wholly ignore "an abstraction called a People", the leading officers of the papal garrison, directed by their ubiquitous head, were more astute. Outside pressure had effected its purpose with a majority of nominal "representatives" for the time being; but none know better than the Jesuit leaders that the nation at large was not, in this temporary conflict and its results, in any sense represented. For between the second and third acts of the serio-comedy a one-act farce was produced on the outside stage for the benefit of lookers-on, as well as to influence the coming action and the *finale* of the parliamentary *corps dramatique*; which farcical interlude—richer even than any thing enacted within the walls of St. Stephen's—terminated in the "spectacular" and "sensational" appearance, with trumpet-accompaniment, of an imposing looking folio, bearing very much the aspect of a state paper, which was circulated far and wide, supplied to Members of Parliament, officers of the different Royal households, and wherever indeed it might be expected to *tell*, adversely to the Resolution of the House of Commons. Its contents were also spread out in every London and numberless provincial newspapers. This folio contained two instruments styled "Declarations,"—one from "the Catholic Nobility and Gentry", and the other from "the Catholic Ladies of Great Britain". The former embodied the usual trite pleas, that "the discipline of conventual and monastic life is maintained by the choice and consent of those who adopt it, and so long only as that choice and consent are continued"; that "no case of illegal restraint or detention has been complained of by the *inmates* of monasteries or convents, by their families or friends, or has been substantiated even by their enemies"; that "they are open to the visitation and inspection of their *bishops*, or other *ecclesiastical* superiors"; that "where the inmates of monasteries and convents take with them any provision by way of dower, it is generally *far less* than they would receive if they remained in the world," &c., &c.; hence they "resent this enquiry as an insult."

The ladies "Declaration" sets forth that, "in the case of those so dear to us as our daughters, sisters, relations, and friends, whom we have seen with joy and thankfulness, though at the cost of much mutual sacrifice, devote themselves to a life of retirement, prayer, and works of charity",—inasmuch as "the English Legislature does not intrude its inquiries into our homes and family life, we therefore feel the assumed necessity for an inquiry into the private life of our relations and friends in convents to be a deep and grievous insult to ourselves, an extreme cruelty to them, and a gross violation of their rights as English-women."

To the first of these instruments were affixed 303, to the second 590 signatures.

These "Declarations" deserve all the weight which the high respectability of most of the names attached to them unquestionably impart. "The modern race of the Cliffords, the Talbots, the Arundels, and the Jerninghams," says the brilliant author of *The Young Duke*, (who has certainly invested them with all the scenic interest that an imaginative and glowing pencil *could* produce) "are not unworthy of their proud ancestors." * While among the appended names of the baronetage and gentry, some few may be recognized scarcely less famed than their ennobled co-signers. But the warrant for describing this publication as farcical is this: first, that efforts which there is the best authority for affirming were of the most strenuous character and made in every quarter where success was at all probable, only resulted in obtaining the signatures of *one half* of the Romanist nobility of Great Britain; only *thirteen* out of twenty-nine baronets, and the meepest fraction of its gentry; secondly, that by far the largest proportion of the latter are "converts:" all the members of a single family (in some cases four, in some six in number) helping to swell the list. †

On the subject-matter of these "Declarations" *The Times* thus commented:—

"The objection urged by the more elaborate of the Roman Catholic, protests against any investigation whatever is, in effect, twofold. The memorialists submit, first, that it would be an unconstitutional violation of individual liberty, and secondly, that it is justified by no proof of abuse. Their argument upon the first head is, however, singularly weak. It assumes that since the monasteries and convents of Great Britain are the private houses of British subjects voluntarily associated together 'to practice the counsels of Christian perfection,' they are cer-

* Lord Clifford's name was, however, conspicuous by its absence from the "Declaration." The last death-struggle of the anti-Jesuit Chelmsford minority (to which the bishop, his brother, and himself, true to family tradition, were attached) against complete extinguishment, had not then been made at the Vatican. Now all is settled; and when a Howard abjectly succumbs, what can be expected from an easy-tempered Clifford? Besides, it is *forty* years since the *Young Duke* was written, and we must look for its lynx-eyed author's corrected views in *Lothair*. It is reasonably doubtful, however, whether the "old English baron" would now sign the Jesuit provincial's "Declaration," whatever the bishop might feel himself compelled to do.

† The Roman Catholic peers whose signatures were not obtained are, the Marquis of Bute, Earl of Buchan, Viscount Kynnauld, Earl of Orford, Lord Beaumont, Lord Vaux, Lord Clifford, Lord Herries, Lord Howard, and Lord Acton. The Marquis of Bute's signature was perhaps unprocureable at the time, and Lord Kynnauld (aged 52) only succeeded to the Earldom of Newburgh on his mother's demise. As the Countess signed, these two may be struck off; still leaving eight dissentients among the British Romanist peers. The baronets, exclusively British, who did not sign, were, Vincent, Tichborne, Haggston, Webbe, Bowyer, Bedingfield, Errington, Rokewood-Gaye, Gordon, Stewart, Codrington, Sutton, Dalton-Fitzgerald, Macdonald, Simeon, and Vavasour. Sir Henry Doughty-Tichborne, it is proper to add, is a youthful minor.

tainly beyond the proper cognizance of law. This is a simple delusion. Nothing is really beyond the proper cognizance of law, and the maxim that an Englishman's house is his castle has no legal validity. Private houses may be searched for various purposes under magistrates' warrants, and even pulled down over the heads of their occupants when they endanger public safety. But we cannot admit that convents, whether catholic or protestant, can justly be classed with private houses. They are colleges, in which persons devote themselves at an early age to a life-long discipline, and become subject to an organized system of spiritual influence which may easily be perverted into terrorism. Their inmates may be perfectly free to come and go in a physical sense, and yet be bound by a moral chain of adamant strength. The majority in them may be free, but individuals in them may be under coercion. It is vain to insist that Superiors have no legal powers of coercion, and depend for their authority on the free consent of the sisterhood, if it requires superhuman vigour of will to rebel against that authority, supported as it is by the censures of a Church which has no pity on apostates."*

Equally apposite strictures appeared in the *Daily Advertiser*, the *Standard*, the *Daily News*, *Herald*, *Globe*, *St. James's Chronicle*, *Record*, *John Bull*, and indeed in nearly every leading journal of the day. These articles if collected into a volume, would, from their sparkling talent and the conclusive arguments adduced in disposing of the transparent casuistry, and, in some particulars, the manifest *self-contradictions* of the two "Declarations", form a valuable contribution to the existing array of proofs that searching inquiry has long since become imperative, if only in the interest of popish families themselves. It is perfectly well known to the framers of these "Declarations" if not to the great body of the signers, that were any members of a sisterhood questioned before a Parliamentary Committee, the chances would be a hundred to one against any volunteered *complaint* on her part; as also that her *contentment* or *discontent* would be no subject of inquiry. What both the priests and several, it is to be feared, of the principal memorialists really dread, independent of the *main* inquiry relating to the mode by which conventual houses acquire and hold their property, (on which both "Declarations" are prudently silent) is the questioning relative to rules of discipline, haply of corporal penance,† sumptuary

* *The Times*, April 29th, 1870.

† Rejecting the exaggerated statements in some sensational books about exquisite tortures now inflicted, life-long immolation in cells, &c., will any Prior or Superioress deny that (under "spiritual directorship" and the counsel contained in "spiritual" works read by nuns—Liguori to wit) self-discipline often of a severe character is undergone in every English and Irish convent? Will a ready consent be given for an impromptu search for the instruments of such torture, or for indiscriminate interrogation of convent inmates? Grant that newly-founded English houses are at present unfurnished with the "straps, buckles, iron corsets, skull-caps, rack turned by a cog-wheel," &c., lately seen and examined by *The Times* correspondent and hundreds besides, in the well-fortified Convent of White Nuns in the Rue de Picpus, near Paris (all "orthopedic instruments," said the Mother Superior), it must be remembered that the institution is here on its trial. The tree is green, while abroad it is dry. Meanwhile, it is already susceptible of proof that (without particularising) a full dozen instruments of corporal punishment are used in many English convents, and some of them in all, and are—or until very lately have been—purchasable at R.C. depots for books, objects of devotion, &c.: all the invention of a barbarous age, and the use in any measure of either of which would not be allowed in any other but a popish establishment. Immoderately or frequently used, there is not one of them which, applied to a delicate frame, would not jeopardise life itself. Of what value is the testimony or certificate of any "protestant" doctor attending a convent (as e.g. at New Hall, Essex), relative to the illness or death of one of its inmates, who is cognizant, as all such must be, of its practices in this particular alone?

regulations, personal and conventual rights as respects property, &c. Yet, my Lord, if each and all of these are not legitimate subjects of legislative inquiry—if any one of them can be kept suppressed—why our sons and daughters, our sisters, aye, and in some cases, our wives, are less protected than they would be in Spain and Italy, and constitutional rights affecting the person have *no existence* in Protestant Britain, except on paper! *

But to go into a detailed refutation of the unique arguments contained in these casuistical protests would be a superfluous task, as enough has been already advanced, and enough is known to the British Public to suffice for that purpose. One thing is however noticeable, which, strange to say, has been almost overlooked. The first of those "Declarations" sets forth that any proposed inquiry to preserve the property of the Roman Catholic laity from being encroached upon by the religious orders is based upon "an unfounded and false pretence." "We know," continue the protesters, "that where the inmates of monasteries and convents take with them from their families any provision by way of dower, it is generally far less than they would receive if they remained in the world. It has been as freely given as the portions of their brothers and sisters; and whether derived from the liberality of relations, or from their own means, it has equally been bestowed or retained in the lawful exercise of the rights of property."

We have in this specific avowal an admission of a portentous evil connected with the monastic and conventual institution, and such an admission as goes a considerable way towards neutralising the whole protest. Among other of its crying abuses at every stage of its history since it was first brought under papal control, it has not been the least that younger members of aristocratic families have been in numberless cases induced by parents and guardians, aided by brothers or sisters prospectively interested in the matter, to embrace a "religious" life, with the express object of swelling the portions of the latter, and so of maintaining that family dignity which a more general division of the patrimonial estate threatened to abridge—if, not, in some cases, to extinguish. How many a younger son has, under the combined influence of parent and priest, donned the cowl; and what multitudes of young ladies have, from similar and selfish motives, been regularly trained from girlhood to regard the cloister as the legitimate home of their peculiar vocation! The family confessor, with that wonderful perceptive faculty which Romanists are taught to believe is almost, if not quite, supernatural, early "discovers" that in his gentle penitent which clearly points to such "vocation;" and parents, wholly innocent of such ulterior design, and who have no wish to part with a child—nay, who possess a vague mistrust of the whole conventual system—are

* As in every single case of a nun escaping from her prison-house she is pronounced "insane," (some "protestant" doctor being generally forthcoming to indorse such statement), on which plea a "protestant" magistrate sanctions her re-capture and detention, it follows that convents are illegal mad-houses, like the Picpus Convent near Paris, with its *caged* inmates. Have, then, the insane no rights in Britain, or shall they have none after passing the convent portals? What says Lord Garrow? "The doctrine of Rome is to hold *all* those who follow her in the chains of tyranny and in the bonds of despotism." She lets *none*—lunatics or confirmed criminals—escape her grasp.

not unfrequently in this way as much the unhappy dupes of priestly craft as is the sacrificial victim herself, whom that craft consigns to a living tomb—to insanity—or to something worse. These are no supposititious examples. The former is admittedly as common an occurrence in English and Irish Romanist circles as elsewhere, and the latter is, alas, no less frequent among those belonging to a respectable though humbler walk of life. Confining ourselves however to the former—a most serious abuse in a professedly free country—it is notoriously true that in numberless cases where the patrimony has been small, or has been wasted by improvidence, and the family proportionately large, every single member of it except the principal heir has been consigned to this prison-house of the Church, and thus got conveniently *out of the way*.

This, my Lord, is, in fact, one of those monstrous evils which, as much as any other, has prompted Roman Catholic communities abroad to abolish the institution, and root it clean out of the soil. Whatever of pining regret, of exquisite suffering, following the irrevocable step, may be the unhappy lot of such victims to avarice or pride—or, as sometimes happens, of personal dislike, injurious envy, or mean vindictiveness—the position of the fated sufferer is at least a *respectable* one; nay, it is that, as she has been taught from the cradle, of many of the most distinguished of her sex, as illustrious for the nobility of their birth as for their sanctity. To say that Roman Catholic nobles and gentry, *as Roman Catholics*, are superior to all such mercenary motives, is to talk nonsense, as well as to outrage truth. An indisputable fact is recorded, and it is of Roman Catholics, and they alone, that it is recorded. Human nature is the same among all classes of religionists: unless, indeed, these protesters claim to share both for themselves and every man and woman passing as a “Roman Catholic” that personal infallibility, joined to that immaculate virtue, which they claim for the Pope of Rome.

What *has* been, *may* be. And, without questioning for a moment the spotless honour and the pure unselfishness of many of the memorialists in this case, it may be affirmed, on no doubtful warrant, now is; and that not only abroad, wherever the institution is tolerated, but in Britain.*

And this granted—a state of things which it were mendaciously untruthful to deny *in toto*—what a temptation is afforded to a large number to wink at any, or all, of the abuses and personal sufferings imputed to the conventual life! How natural to be submissively and “obediently” content with the dispensation that confines convents to “the visitation and inspection of their bishops or other *ecclesiastical* superiors.” How *preferable* to many a sordid parent, or, after his death, to his full heir or heiress, to be kept in absolute ignorance of the condition of a disinherited

* An analysis of the names attached to Father W....y’s “Declarations” would present some ludicrous results—if anything connected with the convent question can be regarded in a comic light. The moving appeal on behalf of cloistered “daughters, sisters,” &c., is made by whom? In the largest proportion, by new-fledged “converts” with not a single R.C. relative (who is not also a recent convert), by children, and by those of the papist body who have no connections whatever in monastery or convent, and know little, or rather nothing at all about them, save what the priests and their newspapers tell them. Deduct only the members of Farm Street Chapel, and the total would be marvellously reduced; while of the whole it has been accurately ascertained, and can be shown, that only an infinitesimal proportion are not under the spiritual guardianship of priests attached to the religious orders. As exhibiting the opinion or wishes of “English and Scotch Roman Catholic ladies and gentlemen” in the bulk, the protest is a pure nullity. Nay, worse, it is a gross fiction: for which, however, its concoctors rather than the docile signers are morally responsible.

son, daughter, brother, or sister! What strong worldly motives to *shun* the opportunity of such information!

That all who have relatives immured in convents "protest against the dishonouring suspicion implied in the very fact of inquiry" is natural enough. That such protest, on the part at least of some, possibly of all, the protesters whose names are before us, is perfectly genuine, and prompted by all the motives of "affection and of honour" claimed by them, may be charitably accepted. But who shall answer for others—who for all? Who shall answer for those among them calling themselves "catholics," whose religious character (using the word in its true and grammatical sense) is less marked than their love of greed and the tenacity of their hold on hereditary title and worldly position? Who shall answer for the narrow-minded bigot—for the weak unscrupulous tool of the priesthood—the jealous female rival—the heartless votary of fashion, indifferent to all but personal gratification—the feebly superstitious yet self-indulgent devotee, who fondly believes (as many do, and as all taught by priests of the "regular" orders to believe) that the prayers and penances of a cloistered relative made and endured on his or her behalf, are accepted as an atonement for his or her own shortcomings, and that every act of suffering by a monk or nun relative shortens their purgatorial term and abates the fierceness of its fires, if it do not entirely discharge them from the whole of its merited pains?

Nor that only. Such hidden sufferings, whether self-inflicted (by wire-knotted scourge, excoriating chain, semi-starvation, &c.) or by other hands, as a "judicious director" may determine, is also made "applicable to the souls in purgatory". Such is popish teaching. A parent—or some other near relative—saved by his or her reception of "the last sacraments" from the punishment due to "mortal sin", has closed a worldly, perhaps a shamelessly immoral career, and is consigned to "limbo" for no one knows how long. The cloistered relative may shorten the prescribed term of torment, may lessen its exquisite pain, may haply release the soul of such a one from its fiery prison-house. Here is a motive to the feeling sympathizing heart for willing endurance! For was it not "with joy and thankfulness," in prospect of such filial or sisterly interposition, that those parents and relatives gave her up to the cloister, whilst heroically and unselfishly consenting themselves to encounter the terrible risks of a life of sin and pleasure? What amount of suffering and penance can adequately repay such an act of self-sacrifice?

On the whole, the asseverations of these remonstrants are as little admissible in court as is the single one of Lady Gertrude Douglas. Much more, at least, than anything *they* advance is necessary for an arrest of the National Judgment in the matter of life vows and impenetrable seclusion; some reason vastly more potent than that certain Roman Catholic ladies of Great Britain outside of the prison walls, so far as *they* are concerned, view "with joy and thankfulness" their daughters, sisters, and relations retire within them; much more than this expression of holy resignation on *their* part is necessary to convince a British Public that such "joy and thankfulness" is shared by those daughters, sisters, &c. Grant it to be so, it is difficult to understand the

terrible apprehension and vehement clamour of these non-"religious" Roman Catholics at the prospect of the greatly dreaded inquiry. "Methinks they protest too much," has been a common remark among profane lookers-on, in this convent controversy. The earnestness of their protestation augments rather than allays latent suspicion; and the enquiry naturally made by impertinent philanthropists in the interest of humanity, as well as of common honesty and justice, is, What is the testimony of the parties mainly concerned? The volunteered evidence, which no one invoked, of parents and guardians, that *they* are piously content with the general reports of bishops and mother-superiors—which somewhat curiously are always favourable, and never recommend release—would in an analagous case (insanity for instance) go for nothing in a court of law, or a commission of inquiry. *Their* satisfaction is not *questioned*, nor does the expression of it weigh one feather in the scale—for the obvious reason that they are, or may be, interested parties.

Yes, deeply interested parties. There can be no possible *offence* in the expression, if (all mercenary considerations apart) they are un hypocritical, and believe any of the assurances running through the works of their own canonized saints on the miracles of saving grace and exemption from purgatorial and hell fire, obtained day by day through the potent instrumentality of *Aves*, and waist-chains, and semi-starvation, and Blessed Sacrament adorations, with other orthodox forms and machinery of prescribed devotion, made and self-inflicted on behalf of deceased and living relatives; and if they really believe, with Lady Gertrude Douglas, that, however those daughters, sisters, &c., may wish to escape from their cells, "no authority from God can rest with any but the priests of the holy Catholic Church"—in plain English, their cassoc'd jailors—to effect that release. In *every* aspect of the case (taking a Roman Catholic view of it) these memorialists are in some cases deeply interested parties, and their gratuitously interposed evidence is not only inadmissible, but it is no evidence at all, as against the indictment—i.e., as they choose to regard the Committee's inquiry. This is at once apparent from the circumstance that said indictment (if so they will have it) does not in its present form lie against these ladies and gentlemen, but against certain Romish priests of the "regular" orders, who have been guilty of an infraction of the penal laws of the realm, and it is by them that the appeal should be lodged. Any such appeal by parties, to whatever extent implicated, is inadmissible by British law (whatever Rome's Canon Law may be); unless, indeed, they should, during the process—as may not be impossible with some of the signers—be included in a writ *Conspirations*.

In a word, the British Public look for the evidence of the prisoners themselves, who are as morally competent to give it as are these their self-elected spokesmen and spokeswomen. But *that*, say the latter, shall never be forthcoming! They station themselves at the portals of their houses of refuge for piety and insanity, and deafening us with a vehement clamour, not only forbid entrance thereto (which was not proposed by the Parliamentary Order) but place a veto upon the departure for a single day of any single inmate under a Speaker's Order, or that she shall open her lips in reply to a single question

proposed under every form of just law and parliamentary etiquette. Assuming that the majority of a British House of Commons is composed of "scoundrels and scamps" (these are a popish journalist's own words), with no one quality of gentlemen—these chivalrous guardians of a cloistered sisterhood throw themselves into the breach, and, argument and menace failing to arrest legislative inquiry, they defy the Legislature to its teeth! "I will stand by," says the Mayor of Cork, "as chief magistrate, and have the city of Cork rise in rebellion against any armed force who shall endeavour to enter these establishments. It is with the point of the bayonet that those inspectors who would go into convents shall be resisted."

Now the question at its present stage, and possibly for all time to come, is exclusively an English and Scotch one, with which Irish mayors and cardinals have properly no concern. But, says Mr. Thomas Eyre, in a letter to *The Times*, "it is a matter of fact that a great number of the inmates of the convents and monasteries are Irish by birth or descent;" and though he admits that "the spirit and policy, as well as the letter of English law, is against the existence of these institutions," and that "this policy is approved and supported by the public opinion of this country," yet he says "in England the catholics are weak, but in Ireland they are strong, and will absolutely refuse to submit to be insulted."

Exactly so! That it is which is one object of the present work to demonstrate. The papal garrison in England is a branch from the stronger one planted in Ireland two and three centuries back, when Elizabeth's fleets and the most loyal part of her Irish subjects and those of her successors down to the Georgian era, though they kept the Sister Island from successful armed invasion by the Spanish and French emissaries of the pope, were unhappily unsuccessful in preventing our traditional enemy from so planting, manning, and officering that garrison. It is now to overawe Protestant Britain. The branch garrison in our midst is accordingly in great measure filled by Irish retainers of the Papacy; and any remonstrance, much less any direct interference with it or them is to be treated as an "insult" to Ireland; i.e. to the ultramontane conspirators working, as of old, for the Papacy in Ireland!

So it goes! At one moment a papal legate in Ireland dictates (as did Dr. Paul Cullen in a recent "Pastoral") to England her domestic policy; at another, the advanced Irish column of the papal forces here entrenched, and forming "Little Ireland," threaten bloody reprisals if Englishmen and Scotchmen attempt "Home Rule" in their own island. "The last time," wrote *Catholic Opinion*, in its issue immediately following the division of April 29th, "that there was a question of convent inspection, there were ugly threats in Liverpool that if a single convent was entered the Irish would burn the docks. This kind of spirit, however reprehensible, is not one to be played with. We hope and believe that the good sense and honourable feeling of English gentlemen, as well as their sense of the ridiculous, will so get the better of the remains of bigotry that the Committee on Convents will be only called up to be discharged. But if they should persist, we

tell them they will make themselves the jest of the civilized world, of the great body of catholics and protestants in Europe, and especially in America. Let them appoint their Committee and summon our nuns; we warn them before-hand that they will have to send the Serjeant-at-Arms to compel each nun to attend at Westminster, and then they will have to commit them one after the other to custody in the prison of the House of Commons, wherever that may be, for not a nun will answer a word at the bidding of the Committee if they are asked any question involving matters over which they acknowledge no right to be interrogated; and, meantime, all the Irish catholics will have been stirred up to an indignation against the Ministry which will render them powerless for good in Ireland, and will probably bring about before long their actual downfall from power. But we hope for better things."

Why, my Lord, this is worse than the *Praise God Barebones* pressure once brought to bear upon the constituted authorities, a repetition of which your Lordship, on a late occasion—speaking in the spirit of your great ancestor, and standing up in the august assembly representing that which was for so long the witness of his wise statesmanship—emphatically denounced, as the very last thing to which a British Parliament ought to bend. But it is only of a piece with similar language held by the whole Romanist press of both countries, and which *did* determine the vote in the Lower House on the memorable 2nd of May, 1870. Would that your Lordship had then been one of its members!

To draw towards an end. From all that has been brought before the reader in the following pages and in those of other contributors to the same object, but which have not perhaps met his eye, there is one, and but one, conclusion that can be fairly and logically deducible; and that is, that while the *entire suppression* of monachism in Great Britain is an imperative measure, from which no appeal should be allowed, it is no less imperative that the law as it affects convents shall be so changed as to clearly define the points herein dwelt upon. That it cannot remain as it is, must be obvious to the most superficial. That *early* legislation on the subject is indispensable must be no less evident.

If nothing else had happened, or is daily transpiring, to exhibit the necessity of putting these latter establishments on a *totally different footing* from the present one, the late Saurin case—in its tedious length and the endless amount of legal complexities therein involved, together with its unsatisfactory termination and the ruinous expense in which it plunged the unhappy prosecutrix and her friends—were surely enough for its illustration. While, as now, life-vows are imposed, and the personal liberty of those who make them is, by the express admission of the persons who *alone* are authorities on the subject, canonically restrained; and while the places of their detention are, by magisterial intervention, secured against inspection or oversight, it must follow as a just and natural sequence, that in every case in which a difficulty between the superior of one of these houses and any private member of the same comes before the public, that public will be fully warranted to judge of its merits and demerits, not only by the statements respectively of each party, but by the *probabilities* of such case, founded

upon the knowledge possessed by all (papists as well as protestants) who are accurately informed about the conventual system as it has before existed in this country and elsewhere. And so long as outsiders have *no other* rule to guide them to a judgment on the premises, the fault—and the misfortune, if such judgment be erroneous—lies with the convent defendant.*

Make the best of it, and putting all scandal aside, the conventual system, both male and female, if only on account of its secret and mysterious attendants, the abuses of different kinds which can, without betrayal, reign rampant in its hidden recesses—its organized machinery for obtaining the property of those attracted to them—their essentially foreign character, and the element of disaffection to the throne and the home institutions of the country which pervades each of them, innoculating all around—standing as they do like so many advanced posts and centres of sedition,—this re-imported confederacy and cankerworm, vigorously pushing itself in every direction through the island, is viewed with deep distrust by the British community, including very many old Romanists, read in the annals of monachism, who regard its much vaunted benefits to themselves as more than counterbalanced by the monster evils, political and social, inseparable from its existence. To a loyal people, familiar with their country's past history, its erections look like the watchtowers of treason and invasion—fortresses invested with irritating remembrances, in which the chains of a degrading bondage, broken and cast away, are being re-forged for their sons and daughters. The religious habit, forbidden in R. C. Italy, constantly paraded in every open street and every rural lane, offends their honest prejudices; the intrusive domiciliary visits of convent *employés* and their begging importunities, “for the love of God,” even in the public highway, to which all are exposed, are none the less intolerable because the magisterial suppression of such un-English extortions is confined to the native mendicant, and withheld in the case of the *foreign spy*!

This conventual excrecence, long the scourge, and socially the *greatest* scourge, of European nations, which has within twenty short years reached such incredible proportions in our midst,—being another of those growths that a papal emissary transplanted to our soil when “Catholic England was restored to its orbit in the ecclesiastical firmament,”—has been CONDEMNED by the Nation! The people of Great Britain will have none of it! They justly regard it as an upas tree, which shall not again find its roots and derive its sustenance in British soil. It has been here planted by Britain's traditional foe, who exists only to enslave mankind, and bind those who have once escaped from his toils with fetters of tenfold proof.

* A superioress never figures as plaintiff versus a nun in a civil court: first, as SHE recognizes no law within the convent walls save that of her Order; nor outside those walls, wherever the convent may be, but the Canon Law. She would not be mother-superior if she did. And with regard to the proper punishment or penalty of those under her for any malfeasance—why, the convent rules and her own authority therein, are ordinarily sufficient for every conceivable emergency; an authority that will be absolute and without any power of appeal, as will the rigour of conventual discipline be increased ten-fold, after the proposed legalization of monachism and nunhood. Let its protestant advocates note that; English Romanists know it too well! It is THEY, and not the members of Mr. Pease's, nor of any other political dissenter's family, who will be the sufferers. Let not these sacrifice to PARTY what is meant for MANKIND. God's laws should with such be paramount to the temporary success of a parliamentary clique! See Matt, vii. 12.

The sentence of its doom has gone forth. The people of England, Scotland, and Wales will not endure its presence. Following the example of Roman Catholic peoples, who *ought* to know something of its character and tendencies, they have already decreed that papal monachism in any form shall be uprooted from British ground. Philanthropic and educational communities, conducted (bating dogmas, for which every toleration is constitutionally secured) like other and similar establishments, they say, may exist, and shall be as fully protected if managed by Romanists as by Protestants; but that papal monastic and conventual communities garrisoned from Rome and Ireland, possessing the *distinctive* features of those now in existence, shall not again find a home in our island. That is the Nation's fixed and irreversible verdict, and thrice has it been pronounced by her Representatives in the House of National Legislation. On whatever other points of domestic policy the adherents of opposite parties in the Parliamentary arena may have yielded to each other; however they may have deferred private opinion and that of their constituencies to party ascendancy on other questions; on this one question of PAPAL MONACHISM they have, under the irresistible force of public sentiment, formed on a deep religious and moral conviction, thrice refused to receive dictation at the hands of Parliamentary leaders; and as well may a Minister attempt the impossible task of turning back the tide of an Atlantic billow, as to thwart the will of the Nation on this point. To the plea of expediency, admissible in *some* questions of public concernment, the Nation is imperviously deaf. And if any statesmen temporarily in power be fain to point to the noisy interference and threatening attitude of papal agents filling the garrisoned fortresses of Ireland as likely to augment the opposition to a righteous decree, and so to hazard a desperate civil contest; though nothing need be apprehended beyond posture and grimace, accompanied perhaps by isolated acts of personal outrage, nothing more formidable than the valorous achievements of Pigeon Hill, and Huntingdon, and later of Dublin, to which, whilst the Irish masses are kept from the full benefit of common school education (the provident provision of the first of modern statesmen, approved to the full by his Royal Mistress*) and ultramontane priests principally sway the consciences of inflammable masses in the west and south, we are perpetually liable—if, in short, we are to be told that the dictation of a body of treason-mongers*—backed as they may be by certain incendiary dema-

* The Irish Board, it must be remembered, not only received the early support of the Roman Catholic hierarchy — eminently Bishop Doyle's, who was their chosen mouthpiece — but that of Pope Capellari, as late as 1840, whose brief directed that "these schools should be gratefully received by all catholics, since after the working of them during many years, no injury in a religious point of view has been sustained." Which being the utterance of Infallibility on a question of "faith and morals," no "Cardinal" Callen, nor even a Pope "Pius," can either recal or gainsay.

† Whatever weight might have attached to the opinion or voice of the sixteen R. C. bishops before the late Vatican Council's decree—and did attach to those bishops who concurred in, and assisted in the formation of the School Board—is now gone, having, as in Bavaria and Austria, ended with that Conciliar action of their Church. "They have," writes the "Standard," "ceased to be an independent order, deriving their authority or position from the country in which they live. Since July, 1870, they are only the legates of the one universal infallible bishop according to whom religious toleration is an odious error. Our free institutions make it quite right that every one should be at liberty to advocate the doctrines of the Syllabus on their own responsibility. To ask that the State shall clothe the supporters of the Syllabus with official power and enable them to teach in the name of the State is to ask the Government to abandon all its responsibility, and to neglect its functions towards the people who give it authority."

gogues, who are vile enough to do their unclean work, even to the length of instigating to foul murder, while they apotheosise its perpetrators—is to prevent, or even to momentarily obstruct, the execution of such National Decree, affecting as it does not only ourselves but our remotest posterity, your Lordship is the very man who will at once say, “Let the issue be *tried*, and the sooner the better, whatever the cost of the battle! In a contest where a nation’s welfare, her true independence, and the dearest rights of her sons and daughters, are weighed against the sinister schemes of a priestly confederation, tied hand and foot to a foreign master, there is very little doubt as to which side will prove the victors.”

For such, my Lord, was the language, and the only language, of your own statesmen-ancestors, father and son, who successively for a full century guided the counsels of two sovereigns. It was under that eminently wise guidance, alike patriotic and firm, that the first of those sovereigns generously aided the Scottish Reformers by armies and fleets, succoured by munitions and money the persecuted Huguenots of France, and maintained the honour and independence of England against, not only a factious Irish party, but a confederacy of warlike powers in the papal interest, who then—as such enemies to England and religious freedom have always done since the Reformation—made Ireland the plotting-place and the review-ground of their execrable conspiracies against her as a Protestant nation. In a word, it was CECIL whose skillful pilotage of the state vessel led it securely through storms such as never before and never since threatened its existence; having, writes the ablest living nonconformist historian, “laid down a comprehensive scheme of government at the accession of Elizabeth, from the fundamental principles of which he did not deviate in his long administration.”* While to the close penetration and watchful vigilance of the second Cecil, and first Earl of Salisbury, was this nation indebted for his signal defeat of the more covert schemes of revengeful Spain—instigated, as before, by the pope—and for unmasking, ere it was too late, a Minister, who, with the semblance of attachment to the Reformed Faith, had traitorously lent himself to the foreign conspiracy, under a too confiding monarch.†

How strangely does history sometimes repeat itself! Will *this* page of it be written a second time by future British annalists? Time only can show. But the answer to the question must be early given. “The history of England’s Peerage,” remarked America’s greatest moralist

* “Ecclesiastical History of England.” By John Stoughton, D.D.

† “The Earl of Northampton’s chief aim was to make use of his credit to countenance the Roman Catholics. Ever since his being in favour he had all along protected them to the utmost of his power.

As he was Warden of the Cinque-Ports, he managed so that the Jesuits and Romish priests might safely land there without being examined on their arrival. By this means their number increased to such a degree in a very short space, that the people loudly murmured at it, and cast the blame on the Earl of Northampton. Whereupon, to stop the mouths of such as talked too freely, he took out a writ of *Scandalam magnatum* against some of them. He believed it was not possible to convict him of a thing grounded only upon common report, and that such sort of evidence not being valid in law, he should silence his enemies by punishing some of those who had been most forward to speak against him. But the Archbishop of Canterbury broke his measures by producing a letter under the earl’s own hand to Cardinal Bellarmine, wherein he said, that ‘however the situation of the affairs of England and the instances of the King compelled him to be a protestant in show, nevertheless his heart stood firm with the catholics, and he would be ever ready to countenance them to the utmost of his power.’ Upon this letter the parties accused were discharged. Nay, the King reproached the Earl in such a manner as obliged him to withdraw to his country house.” (Rapin, Vol. ix., p. 353.)

and acutest thinker, "is, viewed politically, the history of England."* When British and Irish noblemen shall cease to fill one chamber of the legislature and to form one great independent Estate of the Realm, then indeed will a new leaf be turned of her domestic and foreign existence. What will have to be written on the next page, who shall say? One thing is however certain: A very brief period must determine whether that Second Estate has inherited in 1872 the conservative force and the cool judgment in preserving that balance of legislative control for which it constitutionally exists, and for which it has oftentimes and at perilous crises shown itself eminently fitted—or whether its members shall exhibit themselves only as the stilted and costumed registrars of the acts, good, bad, and indifferent, of the Lower House. And, my Lord Marquis, looking at the reckless and unpatriotic action of a "mechanical majority" in the latter during three successive sessions, it requires no prophet to foresee that in such an event as that for which a daily increasing party is now agitating, this nation's *prestige* will as speedily collapse as a soap-bubble blown upon by a passing breath of wind; while on that new page, as on the roll of the book shewn to the Prophet Ezekiel, will be written "lamentations, and mourning, and woe."

Turn to the Scriptural example, and it will be found that the national provocation will have been exactly the same, as the national judgment will be in like manner deserved. "Whatever," says an eminent divine, "may be the lot of those to whom error has been an inheritance, woe be to that man and the people by whom it has been an adoption."†

Happily, however, though much has been yielded to our hereditary foe, *all* is not yet lost. Say that an important outpost is well-nigh sacrificed and disarmed—that an arm is as good as severed; let us be thankful that the trunk remains intact, even that

"Britain, model to her inward greatness,
Like little body with a mighty heart."

And what, my Lord, might she not do at this moment "that honour bids her do?"

"Rome, with stealth,
Already mines her outworks. Her platoons,
Hoarse with the battle-cry 'Equality'—
(Supremacy they mean) gain heart and hope,
Trusting to find her garrison asleep;
And knowing, too, what traitors lurk within,
All ready to betray her.
Shall it be said,
My favour'd country, that she finds a home—
This enemy to God and man—in *thee*?
In thee, blest BRITAIN, while the nations round;
Fast struggling from beneath her funeral pall,
Are weary of the harlot?"

A national voice, whose low mutterings have been long audible

* The late Dr. Wayland, President of Brown University, Rhode Island. His biographer tells us that, with all his strong republican prepossessions, he was intimately familiar with every name in the British Peerage, and the annals of each House. A knowledge, it may be suspected, which some of the noble owners themselves who have been enticed into the papal sect do not possess.

† "England the Fortress of Christianity." By the Rev. George Croly, L.L.D.

enough to all who are not obstinately deaf to their tones, is providentially waxing louder in every part of the island. It has spoken with unmistakeable meaning in Surrey and Cornwall. It holds out the cheering prospect that better things are in store for this country. For do we need to retrace our school studies, and to read history over again? Do England's nobles really require to be sent back to first elements, before they are qualified to give a vote on any national question involving the most vital interests of the nation for whom they profess to legislate? Or are we as a people in this latter end of the nineteenth century likely to adopt Dr. Littledale's prescription, or that of any other ecclesiastical quack who pantomimes in popish trappings, and, having learned our earliest lessons in that history, to "read it all backwards," and so to correct those dearly cherished impressions—to *unlearn* those once valued precepts of our youth? It cannot be! The English heart is not so dead to every patriotic impulse as many of our senators in the Lower House, and—shame on them!—a few in your Lordship's Chamber, would lead other nations to suppose. An opinion the very opposite to such humiliating conclusion is implied in those emphatic and memorable words, the impromptu utterances of a gracious Sovereign, made for herself and the people she benignantly rules:—

"Pray express to the Committee for the erection of the Luther monument my most hearty congratulations on the successful completion of their task. Protestant England cordially sympathises with an occasion which unites the Protestant Princes and People of Germany."

There spoke a patriotic Queen in the name of a Protestant People! A Queen, who, having publicly before that people subscribed to the BILL OF RIGHTS, and solemnly on the sacrament pronounced the binding oaths which that Charter of British Freedom prescribes, saw no reason—why should she?—for suppressing the natural feelings to which such an occasion as that referred to instinctively gave birth: feelings most germane to her whose earliest training and matured convictions were all in happy consonance with what she applauded.* And British people, besides millions of loyal Irish hearts who are one with them in spirit, are fain still to trust confidingly to a monarch nurtured in those constitutional principles to which the many years' daily counsel of an enlightened and clear-headed Protestant Prince has imparted additional strength and consistency; assured as that people are that in any hour of trial, Victoria, like her lion-hearted predecessor on the throne of these realms, will be found at her place in their lead; already feeling "foul scorn" that the

* Royal Oath from the Bill of Rights:—

"I, _____, do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that princes excommunicated or deprived by the pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare, that no foreign prince, person, prelate, state, or potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or otherwise, within this realm. So help me God."

From the Coronation Service:—

"*Archbishop.* Will you to the utmost of your power maintain the Laws of God, the true profession of the Gospel and the Protestant Reformed Religion established by law? And will you preserve unto the bishops and clergy of this realm, and to the Churches committed to their charge, all such rights and privileges as by law do or shall appertain unto them, or any of them?"

"*King or Queen.* All this I promise to do.

"After this, the King or Queen laying his or her hand upon the Holy Gospels, shall say, The things which I have here before promised, I will perform and keep. So help me God.

"Then the King or Queen shall kiss the book."

pope, "or any other foreign prince of Europe should dare to invade the borders of her realm." For what says a weather-worn statesman who has creditably filled the post of her chief adviser?

"There is no person who can advise her Majesty, or is likely to advise her, in the times in which we live, who can have such a complete mastery of what has occurred in this country, and of all the great and important matters of state, foreign and domestic, for the last thirty-six years, as the Queen herself. He therefore would not be a wise man who would not profit by her Majesty's judgment and experience; for while her Majesty may be, and often is, of great service and assistance to her servants, there never was a more constitutional sovereign than our present Queen. All who have served her will admit that when ministers have been selected by her in deference to what she believed to be the highest interest of the state and of the country, she gives to them complete and unflinching confidence and undeviating support. But although there never was a sovereign who would less arrogate to herself any power or prerogative which the Constitution does not authorize, so, I will add, there never was one more jealous, or more wisely jealous, of the prerogatives and privileges which the Constitution has allotted to her, because she believes they are for the welfare of her people."*

With such an example in one who fills the throne of Elizabeth, shall her nobles, shall her people, indeed "read English history backward," as they are recommended to do? And so reading it, shall the former legislate accordingly, and, submissive to Jesuit dictation, deliberately undo, as far as legislation can, the mighty work of the British Reformation? Will that indeed be the act of the St. Maurs, the Gordons, the Fitzroys, the Somersets, the Beauchamps, the Osbornes, the Russells, the Fitzgeralds—of a Cavendish, a Churchill, a Manners, a Hamilton, a Bentinck, a Montagu, a Pelham, a Percy, a Wellesley, a Plantagenet, a Gower, a Powlett, a Grovesnor, a Cecil, a Stanley, a Cooper, a Dudley, a Cairns—But why go through the list of Britain's and Ireland's peers? Their names are historical; and to each representative of an ancient house—even to that of Howard—attaches some venerable traditions of hard-fought conflicts with England's hereditary foe and his slavish allies. Are these, my Lord Marquis, with all the stored records of hoary centuries living in their memories and treasured as priceless heirlooms, with ancestral deeds glistening from their escutcheons,—are these the

* Speech of Mr. Disraeli at Hughenden, Sept. 26, 1871. An American writer has drawn the following portrait of the Sovereign: familiar enough to many, but which may be less so to some younger readers: "She cares little for mere dress, and at Balmoral, Osborne, or any of her palaces where she is in the bosom of her family, she wears plain unpretending garments; she dislikes pomp and display, and does not now often appear in public—never, except when some great occasion seems to demand it. She is an extremely good horsewoman, and manages her steed with great address and fearlessness. At the encampment at Chobham a few years ago she appeared on horseback, and was, of course, the admired of all beholders, as she rode on the field on her dark bay Templar. She wore a dark-green robe of some thick rich material, a closely-fitting jacket, with but few ornaments, and a low, dark hat, with a long black ostrich feather. In her hand she carried an elegant riding-whip, with a handle of gold, and a carbuncle set in the top of it. She rode along the lines with grace, and, for the time, called to mind irresistibly the energetic presence of Elizabeth as she passed before her soldiers at the threatened invasion of the Grand Armada, and with burning words urged them to do and dare every honourable deed in behalf of Old England. The Queen always appears well at a review, and has that magnetic glance of the eye which leads every soldier to believe that his Sovereign looks directly at him on such an occasion. This quality is not unfrequently possessed by great generals, though few women ever have sufficient nerve to show it."—Rodgers's "Sketches and Anecdotes," &c.

men to begin to "read history backwards," and that at the bidding of an intruding papal legate, prompted by a Jesuit "provincial," whose very presence in the country subjects him at any moment to the penalty of life transportation to a penal colony?

Why, my Lord, are these historic annals of illustrious Houses spread out in this Dedication, but to recal to to your Lordship, and to the august legislative body of which you are no undistinguished member, many of whose direct ancestors fought side by side with your own in the selfsame struggle for British independence, for freedom of thought and action in matters of religion and conscience, for escape from popish thralldom,—to recal to one and all a profitable remembrance of those patriotic struggles, and of their happy consummation. Why, but that the same "broad protestant sympathies" which Mr. Froude ascribes to the first governing statesman of your House, have more or less characterised its every succeeding representative, and—not to speak of other occasions personal to your Lordship—have been conspicuously manifested in your own steady opposition, at their every stage, to the pro-papal measures of a Government which is not only committed helplessly to the same ECCLESIASTICAL GARRISON as that with which your remoter ancestors contended, and successfully defeated, but which counts in its body two declared Ultramontane Romanists, whose motto of action is, and must be, "The Papacy first, and England afterwards."* Why, but that the intelligence and virtue of the country—though of late, as sometimes before, lost in the loud clamour of a party cry as indefinite as it was noisy and specious, looks appealingly to the Upper House of legislature for a vigorous interposition on behalf of continued religious, and with it civil freedom—a Briton's birthright. Protestant England asks, as far as it is allowed in this Babel of tongues, whether the whole work of the Reformation in Britain and Ireland is to be undone? And asking that question in tones that day by day wax louder and more imperative, she looks to your Lordship's House to give the response. The People of England and Scotland, with a numerous loyal party in Ireland—including many

* The specious apology for admitting a papist, and above all an ultramontane pervert, to the highest Council of advice, and to such an office before all others as that of Postmaster General, is that protestants are sometimes made Ministers of State in R. C. countries. There is not the slightest parallel in the two cases. What protestant is tied and bound, hand and foot, to a code of moral law and a priest confessor (if not to a "spiritual director") in the way that every R. C. especially since 1870, is expected to be? R. C. sovereigns and governments know this well enough. They do not employ any ultramontanist in any office of public trust—though England does. "We look to your appointment," said the Town Commissioners of Cork to Mr. Monsell, "as an indication that the foreign policy of the Government will not be hostile to the Head of the Church, [like those of Italy, Austria, Spain, &c.]" Furthermore, the same body expressed a hope that ere long "catholics will be admitted to the highest offices in the state,"—meaning, of course, the Lord Chancellorship and the Throne. Papal influence has since accomplished the one, and the other only awaits a little time. See also Mr. Monsell's action in reference to O'Farrell's attempt on the Duke of Edinburgh's life, and the suppression of important evidence which his office enabled him to compass. Nor must it be overlooked that each one of the numerous Romanist employés, whose number is increasing in the head and branch offices and in charge of the Telegraph, is bound by the most awful obligations to hold the "whispers of the confessional," and the behests of a "director" as paramount to any civil engagement. That some of them don't is true; but these are "bad catholics." Mr. Monsell, we know, passes as a "good catholic," or he would not possess, as he does, the unlimited confidence of those whose aspirations and instructions are quoted above, as well as that of the *Tablet*, the *Weekly Register*, *Universe*, &c. No one possesses Arch-bishopal confidence in England or Ireland who scruples to adopt the moral code of Saint Liguori in its entirety (see page 84). Truly, then, may the *Post* and *St. James's Chronicle* close a review of Mr. Monsell's very questionable antecedents as a public man, by remarking that "unless there should be more promptitude and more combined action among those who are unwilling to be governed by ultramontane intrigue, it will not be long before England and Scotland again find themselves mastered by the representatives of the ultramontane hierarchy in Ireland."

actual Romanists belonging to her ancient peerage, baronetage, and gentry, with a goodly number of her yeomanry and peasantry—make the demand, Can *no* man be found in that Chamber, inheriting, with the protestant traditions of his house, the talents and the capacity for business, combined with the stoic firmness, that in past times distinguished so many of their sires? No LENNOX, possessing great and varied information, patient industry, an accurate perception of the fitness of things, and remarkably cool judgment in ordering his plans, who is quite as well qualified for the post of Prime Minister as of Leader to his party? No CECIL, who, with a wealth of such family traditions, is as great in mastering the most difficult questions of national polity, and as prompt in action and direct to his purpose in compassing what an enlightened intellect has conceived, as he is, by popular verdict, honest in purpose? No STANLEY, with high aims, and a mind singularly fitted for grasping subjects which have puzzled many political and social economists—a mind so practical, principles so sound, and every spring of action so pure and above suspicion, that it were a moral impossibility for him to stoop to any of the arts of political intrigue, or to compromise the nation by the smallest unworthy concession to its enemies, domestic or foreign, whatever additional support to himself or his party may weigh in the scale on behalf of such concession? No COOPER, with a soul overflowing with large benevolence, nerved by unflagging zeal, which is the wonder and admiration of this age, for the moral elevation and the material comfort of “that abstraction called a People,” to whom “the national dustmen” of the Lower House have apparently “long settled that they owe no duty;” those “honourable gentlemen”—or, at least a present majority of them—conceiting that they “have only to do with one another?” Is there, it is importunately asked, in this perilous crisis, none such,—no one who would possess, with the fullest, most trustful confidence of his Sovereign, the equal confidence and unmixed approval of the bulk of the Nation, as well as the undivided support of the Conservative party in both Houses?

The popular voice, from one end of the country to the other—cordially echoed from every section of Ireland where the spirit of red rebellion and wholesale massacre (under Jesuit training) is not rife and rampant—says in unmistakeable and harmonious tones, that there are such qualified persons among Britain’s Peers; and popular approval would hail the accession of such to that most responsible post on whose action depend issues that are tremendously momentous.

Nor is there safety in a day’s delay! All other questions apart, the future of Britain hangs upon the approaching parliamentary decision affecting National Education in Ireland; towards which, and with no other *present* object, the agitation for “Home Rule” directly points. Concede the denominational principle, and both home rule and everything else that the Papacy compasses for Ireland’s complete subversion and possession, and England’s national overthrow at a later day, follows in natural and regular course; the agitation for the latter being, as anyone with a pair of eyes in his head must see, only designed to extort the former; and that in accordance with an arranged plan of action between the Minister and his Ultramontane supporters. The

public is not to be hoodwinked by an apparent disagreement between Mr. Gladstone and any Irish leaders—which is only superficial. Between the real movers in the present, as in previous agitations, there is a full understanding, and, in effect, a perfect concord of action; or if not to the exact extent that past experience and present appearances—and, it may be added, the sinister avowals and predictions of the papal retainers in Ireland*—seem to indicate, yet everything is jeopardized while the present Minister holds the reigns of power. He may be borne along by an exterior pressure which those past events too conclusively show that (with his tenacity for office and his undisputed anti-protestant bias) he is powerless, even if inclined, to resist; he may be carried down a current which, gathering strength as it flows, will too speedily engulf both himself and this country, its Throne and its dearly-purchased freedom, in a common abyss. The risk is, at all events, too great; the chances of irremediable ruin are too imminent! What says your Lordship?

While the air is full of portentous rumours, men's hearts are failing them for fear and for looking after those things which are coming on the country; for the powers of heaven shall indeed be shaken! But how? By giving up to those of Antichrist all that they desire, and then awaiting our own inevitable overthrow as a nation—properly punished, and most deservedly destroyed? No, my Lord, but—unless the hand-writing has already traced that sore destruction on the wall of the national temple—by the stern voice, and sterner resolve, followed by the corresponding action, of a British people, returning to a due sense of their duty, and speaking through a virtuous leader, entrusted by his Sovereign with adequate powers of office—and interpreting her real mind—a voice which will say to the bold enemies of both countries, "Thus far shalt thou come, but no farther."

Let this word be spoken, and in tones that are clearly intelligible, and then indeed may the people of Ireland and her truest friends look up, and lift up their heads, for their redemption will be drawing nigh.

For such an act of statesmanship and patriotism the PEOPLE of Great Britain are every way prepared, whatever the real or the threatened

* The observant Dublin correspondent of the "Standard" (Oct. 2) writes: "Mr. Gladstone's Aberdeen speech on home rule and Irish education has given the cue to his Ultramontane followers in Ireland. They propose to occupy the winter in an agitation for both a native Parliament and denominational education. They know they will not obtain the former, but the latter will be given them as one more bribe to keep them quiet for a little while longer. The "Evening Post" accordingly demands that the 'recess be not allowed to pass over without some vigorous manifestation of purpose on the part of the people of Ireland to press the education question to an issue.' The 'disproportion' of Mr. Gladstone,' it is added, 'are undoubted; his plan most likely is elaborated, but if he have not the assistance from Ireland upon which he is entitled to count, the fault will not assuredly be his.' From another quarter Mr. Gladstone is praised as an actual Home Ruler. His eulogist is Dean O'Brien of Limerick, who, correcting the prejudices entertained in consequence of the speeches of the Premier and Mr. Bruce, says: 'If I want home rule I can surely count more on Mr. W. E. Gladstone than on Benjamin Disraeli. I do not care anything for any party in the English Commons or Lords, although I should blush for the manhood of the Irish catholic who would not acknowledge the bold statesmanship of Mr. Gladstone. He is wrong about the amnesty. He ought not to have manacled Westmeath; but he disestablished the Church of England, and he gave the farmers an instalment of right and security. The dean bids the Home Rulers trust in Mr. Gladstone, and answers for it that he will ultimately give them all they desire.' Who doubts it for a moment, with a zealous and strong-willed (if not strong-minded) papal agent at his elbow, who is himself regularly instructed by one of the most practical "directors" in the confidence of the Society? What power, moral or otherwise, has a Minister with a "weakness" for everything popish, and not a little covetous of priestly admiration—withal, the lifelong personal friend of Dr. Manning, who is his son's godfather—against such odds?

issue. They only ask for a leader—one who will be equal to the occasion. Most keenly do they feel—and many feel with shame and self-reproach as they begin to realise its pungent truth—how forcible is the rebuke of an able journalist, addressed to those who have of late years held back in disgust from sharing in the political contests of the day: “Politics,” he writes, “have become deteriorated by this conduct. Instead of being openly and professedly based upon Divine law, which is identical with Bentham’s maxim, ‘the greatest happiness of the greatest number,’ they have been degraded to a passing accommodation of the wills of the most noisy, least thoughtful, worst sections of the community, and are yet being still further degraded in the direction of an entire abandonment of the only true basis of sound policy, and an adoption of the bidding of a noisy mob, excited by unscrupulous agitators.”*

What though the ultramontane press on both sides of the Irish Channel, backed as it is in a common and declared league against England, ever and anon mixes with its importunate wholesale demands, couched in the language of rank disloyalty, oblique hints at another Irish Rebellion; or, going farther, at the certain prospect (if they do not miss it) of French and other foreign aid in *enforcing* their intolerable claims? What though they point to “Russia, fickle and ambitious, India, whose tranquillity cannot be guaranteed,” &c., &c., or say that “a combination of little annoyances may render it expedient to grant to an angry demand what is now civilly (!) asked as a conscientious act of reparation?”† The Minister, my Lord, to whom Victoria will next entrust the reins of government will scarcely be so craven-hearted as to be moved by these sinister threats. If such a one as is described above, he will be as little shaken by menace as by cajolery. He will, if he act on the mind of his Royal Mistress, respond to that national voice which will be heard—which may even now be heard—from the Land’s End to John o’ Groat’s, of which this will be the purport:—

“Let the worst come! Let the ‘whisper from the Tuilleries’ swell into a note of thunder, and iron-clad fleets encompass our shores. We are legislating, as far as Ireland is concerned, on a national concernment relating to the United Kingdom as a whole; on monastic institutions in Great Britain, about a domestic affair, intimately affecting the national weal—nay, its very existence—but one that relates to our homes and hearths. And from that legislation we shall not be deterred, any more than were our ancestors—who for a good century led a second Reformation Crusade, with France, Italy, Spain, and half Germany against them—were deterred from the great work of resisting England’s reconquest by the pope and his wretched allies. If our fathers could withstand, and successfully withstand, an European

* “The National Church. A Monthly Journal of the Church Defence Institution,” 25, Parliament Street, London. The claims of this truly national society (late the “Church Institution”) were eloquently advocated before the late Nottingham Congress by the Rev. Dr. Alfred T. Lee, one of its honorary Secretaries, and an able pamphleteer. The Archbishop of Canterbury is, very properly, its President. Its numerous publications, all by eminent or thoroughly competent writers, are invaluable.

† “Catholic Opinion,” Sept. 30, 1871. On the occasion of the Convent Inquiry action, the same journal stated that “a whisper from the Tuilleries arrested on the instant” a similar proposal on a previous occasion.

confederacy in such a cause, surely we can maintain our position, if necessary, against a single power—aye, and on Irish ground.

“They trust in navies, and their navies fail:
 God’s curse can cast away ten thousand sail.
 They trust in armies, and their courage dies;
 In wisdom, wealth, in fortune, and in lies;
 But all they trust in withers, as it must
 When he commands in whom they place no trust.”

But, my Lord Marquis, is it possible, or in the slightest degree probable, in the present attitude of Continental affairs, and with relations the most amicable with the United States, that such an anachronistic event is to take place, as the consequence of an act of domestic legislation, or non-legislation, by the Imperial Parliament of Great Britain? Absurd,—in the last degree, absurd! But “sensationalism,” says Sir George Jenkinson, “is a thing that the present Government trade upon, as a means to escape practical legislation.”* Such foreign interposition *can* only happen should the pro-papal conspiracy succeed in compassing its present objects. Hence that vigorous concentration of all the means and availabilities at the disposal of its more active conspirators (instructed from the Vatican) to direct Imperial legislation into the desired channel; hence also the urgent necessity for reversing the state-engine ere the fatal movement be made that will inevitably conduct it with accelerated speed to a terrible issue, in which the greatness and power of Britain will be hopelessly wrecked.

It cannot, indeed, be too strongly impressed on English minds—as well it is understood by every intelligent resident of Ireland, both protestant and papist—that there is at present no indigenous Irish disaffection deserving any Minister’s indulgent regard except that which has been engendered by the Church spoliation Act of the present Government, which notoriously originated with English Liberationists; none, at least, from which any serious disturbances extending beyond particular localities are likely to arise.† Much of it consists of

* Speech at the Sydney Agricultural Society’s meeting, Sept. 16, 1871. The Hon. Member for North Wilts at the same time enumerated several of the most needed measures of early legislation—legal, fiscal, sanitary, municipal, &c., &c.,—all made to give way to theoretical crotchets or pro-papal demands. That county boards, somewhat like the French Councils General, might be advantageously created, and entrusted with many local acts which now embarrass the Imperial Legislature, is unquestionable; and this kind of “Home Rule” extended to Ireland, would meet every requirement demanded by its agitators. Concurrently with such sensible amendment to the British Constitution, should be the abolition of the wholly useless and costly office of Viceroy; the existence of which serves no conceivable end, except to keep up the idea of separate nationality—the very thing that it is more than ever important to dissipate: The “Times” long ago showed to demonstration that Ireland has no more need of a “Lord Lieutenant” than has Scotland, Wales, Cornwall, or the Isle of Wight.

† Against the constant assertions of the “Papal-Delegate” Cullen and his loud-mouthed platform agents that “the people of Ireland,” “Irish Catholics as a body,” &c., &c., desire and demand denominational education—all which assertions are destitute of a particle of truth, as themselves and every Irish resident know full well—may be placed the positive assurance of Dr. Wilson of Limerick, who is both a competent and a reliable authority, that “the adoption of the denominational system would be distasteful to the great majority of the people of that country.” “The Ultramontane papers,” writes the “Standard” correspondent, “labour hard to induce the English public to believe that there are no dissentients among Roman Catholics from the cardinal’s education policy. That representation is contrary to fact. There is a large and a rapidly growing party of liberal Romanists who would grieve bitterly over the triumph of the ‘Church’ view of this matter.” How doubly important, therefore, that the pernicious principle be not practically initiated in England by School Boards paying denominational fees, of which, as the example of Stockport proves, the papal sect would reap the chief advantage. In this effort Mr. Miall and the “Educational League” are clearly in the right. It is to be hoped that the Liberationist leader will in the next Parliamentary

gasconade, accompanied by pantomimic action, which, on trial (if it should be challenged), will prove as innocent of valorous results as the periodical "invasion" of Canada by those doughty miscreants with whom the same patriot pantomimists are confederated. The most forward of these chivalrous demonstrationists among the lower classes in Ireland have really no *heart* in the cause for which their services are enlisted by their priestly taskmasters. They know—none better—that it is altogether a priests' quarrel. An ordinary faction-fight, with no imaginable cause, end, or aim, beyond the gratification of the combative element (as shown on a recent occasion in Dublin streets) would be engaged in with four-fold zest. *

The Marquis of Lorne, during his American travels, interrogating an expatriated Irishman who rejoiced in the title of "Fenian", courteously asked him to "specify some particular grievance" under which his ex-countrymen groaned? And he tells us that "he spoke in general terms of tyranny to be broken down, of the approaching termination of Ireland's oppression, and of a future of unlimited freedom; but of any-

Session assist, as he can, in undoing much of the mischief wrought (unwittingly, let us hope) through his former action in an opposite direction. Indeed, of the disestablishment agitation generally, as far as England is concerned, one is half inclined to accept Mr. James's view, in one of his recent "Essayettes," that although Miallism "never meant to do the work which it is already doing," yet that that work is "for the good of the Church"—viz., the radical reform of some parts of its administration (readjustment of clerical incomes, lay agency and lay participation in diocesan and parochial matters, reform of the Ecclesiastical Courts, utilization of cathedrals, &c.), towards which indispensable changes Miallism unwittingly but most servicially and effectually contributes: "a work," says Mr. James, "I believe it is sent to do, and meant to do, by the great Head of the Nonconformists of England, who is also, let us be permitted to say, the Head of the Church." And which safely accomplished, without any rupture with the State, "Mr. Miall, Mr. Potter, and their followers, if they don't come within the fold of the Church which they would have so effectually reformed, might spend the rest of their days in contemplating the pleasing restoration they had helped to effect." Congregationalism, as well as Presbyterianism, may—and it is to be hoped long will—subsist and flourish by the side of Episcopacy, acknowledging as each does the same Divine Head, and no other. "Let there be no strife," said one patriarch to another, "between me and thee, and between my bondmen and thy bondmen, for we be brethren." The analogy is otherwise complete, for both were menaced by a common enemy—as are all British Protestants. The extirpation of Congregationalism is not desired by any real Protestant Episcopalian, nor its depression. Why should any class of Congregationalists clamour for the extirpation or nullification of Episcopacy? Why propose to invade its burial enclosures, to beggar its clergy and devote its ancient temples to secular uses? Such a spirit is of the essence of Ultramontane Popery.—See pp. 88, 93, 104-7, 109-13.

* To be possessed with an accurate knowledge of existing Irish habits of thought and action, the reader is recommended to Mr W. Stewart Trench's serial "Sketches of Life and Character in Ireland," published in "EVENING HOURS." They are no fancy pictures. Their author, who is a magistrate, and whose experience lies among the scenes he so naturally depicts, furnishes in his own example an illustration of the influence for good that one in his position, who understands native idiosyncracies and knows how to meet them, may exert. Much information may also be derived from Mr. Sedall's revised edition of "Irish Priests and English Landlords" (Hunt), and the well told parish narratives of the Rev. G. R. Wynne (Patridge). The clever tales of Carleton, Griffin, and the two Banims, also contain some piquant delineations of Irish life, which, though strongly coloured by the partisanship and religious bias (under priestly training) of their sprightly authors, are nevertheless now wholly discountenanced by the "Christian Brothers" and the more advanced section of the "regular" priesthood. The "good" priests of these popular novels—so profitable in their dramatic dress to Mr Falconer—though not without their occasional prototypes in bygone days, are like Shakespeare's "Friar Laurence" rather the typical ideals of what their friendly limners would wish the rural clergy to be than living realities. In their quondam fraternization and neighbourly intercourse with establishment "parsons" and protestants—who are not however uniformly portrayed as the grasping tyrants and heretical "swadlers" that Messrs. Butt, Lavelle, Cullen, M'Hale, and similar firebrands, would represent them—the pictures are faithful enough, while full of humour. It may be added of the best of these genuine Irish novelists, William Carleton, that in later life he shjured his popery and died (1868) a sincere protestant; Gerald Griffin, who was without a particle of bigotry, died in 1840; John Banim in 1842; his younger brother and co-writer of the "O'Hara Tales," (who was entrapped by the "Christian Brothers," and did due penance for the scandal of his early writings) died a few months ago. Returning to Mr Trench's life-drawn "Sketches," he could not have selected a better vehicle for them than the pages of the popular EVENING HOURS, which, edited by Mr. Bickersteth of Hampstead, and sustained by favourite contributors of acknowledged eminence (Miss Whately to wit), supplies everything in the shape of a cheap monthly that could possibly be coveted in a Christian household—especially a household attached to the old National Church.

thing definite for which they were to fight he had not a word of explanation. The negroes of Jamaica, I am compelled to say (adds the Marquis) showed a more intelligent appreciation of their position, and expressed more definite ideas as to the objects at which they aimed, than at least the lower class of Irish in America, judging from the remarks with which they occasionally favoured me." *

And it is to "enlighten the English mind" about the political views of these Solons that the *Ultramontaine* and "Home Rule" organs of Ireland, with the popish journals on this side of the mill-stream, gravely tell us will be Mr. P. J. Smythe's "special function" immediately after the meeting of Parliament! Moreover, by a letter just published by the said P. J. Smythe, M.P., he "identifies the 'home rule' agitation with the educational question."

Significant enough, this! And all that British legislators have to do, is—discarding the former demand as a sheer impertinence †—to lose no time in wisely expanding and consolidating Ireland's existing scheme of National Education on the basis of 1832. To give completeness to this measure it will be necessary to rescind the monstrous Resolution of 1869 (the joint conception of Mr. Miall and Dr. Manning) supplementary to the Disestablishment Act, which devotes the bulk of the remaining spoils left out of a National Protestant Church to the lavish endowment of Irish monkery and nunhood; ‡ and to convey the whole of that surplus to the National School Board, as proposed by Earl Russell. Next to the purpose from which it was unrighteously alienated, no better application of it can be conceived. In fact, the appropriation clause as it now stands in the Act of 1869 is practicably inoperative and a pure nullity; inasmuch as Romish "religious orders" are as illegal in Ireland as in Great Britain, and any gift or bequest to them (as recent decisions in the Irish Court of High Chancery have determined) are void in law.

Memorable in the annals of parliamentary proceedings were the debates in the Upper House during the months of June and July 1869;

* "A Trip to the Tropics." By the Marquis of Lorne.

† "Catholic Opinion" of Nov. 5, editorially informs its readers that one "rumour, which is "given under all reserve," is that "the Premier has a majority in the Cabinet on the question [of denominational education], and that the recalcitrants are the Duke of Argyll, the Lord Chancellor, Mr. Lowe, and Mr. Stansfeld." Another "rumour" is that "if the Irish Education Bill be postponed for another year, the bishops will, one and all, declare themselves Home Rule men." Let them! It will only be dropping the mask a few short months before it would otherwise be thrown aside, and for ever, should the former measure pass.

‡ The proper, and only proper, term is used above. The insidious clause—which was adroitly kept back until the fag-end of the parliamentary proceedings on the bill of 1869—took the specious form of "providing for the relief of unavoidable calamity or suffering." But ample proof was shortly forthcoming (only just too late to arrest the vote) that all but an inconsiderable fraction of this enormous surplus would, under the said clause, go to establishments already existing, and others which would soon start up, that are, and will be, exclusively controlled by regulars, male and female. Should this be denied, the proofs are at hand; although Mr. J. G. Owens has already made that clear enough in some of his lectures; which lectures ought to be delivered in every town and village of the Kingdom. Let those who are not favoured with such privileged opportunity consult Mr. M'Ghee's "Nullity of the Government of Queen Victoria in Ireland, or the Pope the Virtual Ruler of the Land!" The abnormal state of things exhibited in this seasonable volume will be magnified tenfold should the Miall-cum-Manning project be carried out. The iniquity of such appropriation is more conspicuous in the fact that—admitting, for argument's sake, that the Church of Ireland had no right to reform itself, as it did, in the 18th century—by far the larger part of its endowments were made subsequent thereto, and by those of the Reformed Faith. For the proofs whereof, and the essential similarity of its doctrines, polity, &c., to the Church of St. Patrick, see Usher, Stillingfleet, Mant, Burgess, Murray, S. A. Walker, Dr. A. T. Lee, Nugent, Kisbey, and the publications of the the CHURCH DEFAMOR INSTITUTION. These all refute Lord Granville's talk about the Reformed Church being alien, an exotic foreign to the soil, and similar nonsense uttered in the Lower House.

memorable are the speeches which were then delivered—admitted by the leading Governmental journals to have greatly surpassed, with a few notable exceptions, those in the wearisome discussions of the other chamber, both in statesmanlike precision and brilliant oratory; * while that of the Earl of Derby will live as a master-piece of senatorial eloquence by the side of the choicest examples of ancient or modern times; but scarcely less memorable was the admirable speech of Lord Cairns in moving to postpone any final action respecting the surplus, and to keep it under parliamentary control—as well as was your Lordship's logical plea in support of such wise amendment. It was also a happy thought on your Lordship's part at a later stage of these amendments to quote Mr. Bright, and to adhere pertinaciously to his pledge that religious equality would not be interfered with by handing over any part of the property of the Irish Church to its rival, or to any other denominational body. All honour to those peers—Malmesbury, Clanricarde, Cleveland, and Grey—who eloquently joined in the protest against a fraud so gigantic and so bare-faced, and to the patriotic 160 who indignantly refused to act on the bidding of a popish legate, though claiming the Liberalist leader as his confederate and trusted ally for the occasion. †

* The "Daily Telegraph" of July 19th, remarked: "Apart from any result, the Irish Church debate in the Lords presents a magnificent contest of intellect. On a subject which has been excessively discussed, on which, for two years, speakers in Parliament and out of doors have liberated their minds, on which hundreds of essays have been composed and scores of books written, the Peers have spoken for four nights with freshness and force, bringing to the great controversy new wit, new arguments, new light. Considered purely as a mental combat, this discussion of the subject in the Lords far transcends any that has taken place in the House of Commons."

† Archbishops of Canterbury, York, and Dublin; Dukes of Abercorn, Beaufort, Cleveland, Grafton, Manchester, Marlborough, Montrose, Northumberland, Richmond, Rutland, Wellington; Marquises of Ailsa, Bath, Bristol, Downshire, Drogheda, Clanricarde, Salisbury, Tweeddale, Winchester; Earls Abergavenny, Amherst, Annesley, Aylesford, Bandon, Bathurst, Beauchamp, Brooke & Warwick, Brownlow, Cadogan, Carnarvon, Cawdor, Cancarty, Cowley, Darnley, Derby, Devon, Dunmore, Eilenborough, Enneskillen, Erne, Essex, Feversham, Galloway, Grey, Haddington, Hardwicke, Harewood, Harrington, Harrowby, Horne, Landerdale, Leven and Melville, Limerick, Longford, Lucan, Macclesfield, Malmesbury, Mansfield, Mannors, Meath, Morton, Mount Edgecombe, Nelson, Portarlington, Romney, Rosse, Rosslyn, Seaford, Scarborough, Selkirk, Somers, Stanhope, Stradbroke, Tankerville, Vane, Winchelsea and Nottingham; Viscounts De Vespi, Exmouth, Gormanston, Gough, Hardinge, Hawarden, Hill, Hood, Massereene, Melville, Sidmouth, Strathallen, Templetown; Bishops of Bangor, Derry and Raphoe, Ely, Gloucester and Bristol, Hereford, Lichfield, London, Rochester, St. David's, Tuam; Lords Arundel of Wardour, Aveland, Bolton, Cairns, Chelmsford, Churchill, Churston, Clarina, Clonbrock, Colchester, Colonsay, Colville of Culross, Congleton, Crewe, Crofton, Delamere, De Lisle and Dudley, Denman, De Sa. mares, Digby, Duboyne, Dunsandle and Clanconal, Dunsany, Egerton, Elphinstone, Fitzwalter, Heytesbury, Hylton, Kesteven, Kilmaine, Leonfield, Lilford, Lyvedon, O'Neill, Ormathwaite, Penrhyn, Rayleigh, Rededale, Saltoun, Fossdale, Sherborne, Sinclair, Skelmersdale, Southampton, Stanley of Alderley, Stratheden, Talbot de Malahide, Templemore, Thurlow, Vernon, Walsingham, Wharnccliffe, Willoughby de Broke, Wynford. While two Roman Catholic peers, Gormanston and Arundel, voted against the illegal appropriation, and others of their creed, with commendable self-respect, abstained altogether from voting, the Bishop of Winchester was the only member of the episcopal bench who sided with the Government! But this may consist with his broad assertion, made at a later stage of the bill, that "the teaching of the Roman Catholic Church, in its main elements, is the teaching of our common Christianity." Moreover he zealously favours Anglican convents framed on the popish model, having chapels provided with "altars," furnished with super-altar, tabernacle, candlesticks, flower vases, and the other accessories of popish worship; also confessional-box, use of the "religious habit" by the community, prayer beads, canonical hours, penances, fastings, the discipline, &c. Of one of these post-houses Dr. Wilberforce is a joint trustee with Mr. Gladstone. See note to page 68. It may be here mentioned that the few Liberals who voted for Mr. Aytoun's amendment to pay life interests to all concerned at Maynooth, instead of handing over to the trustees (whose number Mr. Gladstone, for obvious reasons, proposes to increase by all the Roman Catholic bishops not now on the Board) the lump sum of £369,000 protestant money, were T. Chambers, D. Dalrymple, E. Ellice, H. Fawcett, C. Fitzwilliam, F. Fitzsimbe, J. G. Hamilton, W. H. Maxwell, Lord Milton, O. Morgan, W. Nicholson, Sir W. Russell, G. H. Whalley. Every British legislator should be possessed of the able and exhaustive pamphlet "Maynooth, the Crown, and the Country," and "A Review of the

The glaring injustice and one-sidedness of the proposed adjustment is only equalled by its manifest needlessness, were the object even a legitimate one. The papal priesthood possess, in their peculiar institutions and usages, facilities for self-enrichment, and that to a fabulous amount, which no other denomination command. They form in fact a great money-making corporation. Look at their churches, cathedrals, and convents, now springing up in every part of Ireland, some costing £5,000, some £10,000, some more than double the latter sum. These solid structures are for the most part raised, not by large benefactions from the wealthy of their body, but, incredible as it may read, by the pence of the poor—of those who are described as famished and impoverished by English tyrants and taskmasters!* There is actually *no* single public service held by the "New Catholic," or Liguorite, sect at which money for some "catholic" object is not collected—not one. Like the Hindoo deities, the idol of popery holds its hand stretched out at all times and in every place. Every thing it gives, or is superstitiously supposed to give, must be paid for, and paid for "on the nail." Even the mere passing sight of the grim idol and a hasty decade in the always open temple is feeable—i. e. contributions are *expected*; and the click of the coin incessantly breaks the monotony of mumbled *Aves* and *Glorias* from early morn to near midnight. Like the horseleach, too, is the priest's unwearied insatiate cry of "Give! give!" To be accounted a "good catholic," one's hand, as Lord Howard himself not long ago complained "must be constantly in one's pocket."† Your money, your money," is the wind-up, if not the beginning and the burden of every exhortation, from the "big beggarman" of the Vatican, with his "Peter's Pence," down to the dirtiest Capuchin who carries his greasy bag of clouts and coppers, and the "Sisters of Mercy" who waylay unsuspecting pedestrians, and levy contributions on reluctant clerks in business offices and counting-

Maynooth Endowment Bill," Rivingtons. Dr. Twiss' volume, "The Letters Apostolic Considered," (Longman) is also as reasonable as when it was written (1851).

* Some characteristic illustrations of priestly greed may be seen in Mr. Fitzpatrick's *Life of Bishop Doyle*. By a return which he demanded of the "parish priests" of their actual incomes, in a very poor district and at a time of great pressure, the result (which was doubtless understated, as priests allow of no lay interposition, joint trusteeship, or audit of funds) showed three parishes in the diocese where it was stated at £500; four at £400; fourteen between £200 and £300, and the remaining parishes from £100 to £200. Yet such was the niggardliness of some of these nursing shepherds and almoners of their "famished" flocks, that they made no efforts to provide school-houses, and even begrudged the cost of necessary vestments, using such "disgracefully shabby ones" that the good bishop in his parochial visits "not unfrequently consigned them to the sacristy fire." The savings of these priests, often going at their death to "catholic objects," forms a considerable source of Church revenue—though by some relatives are materially benefitted. In one amusing case of a priest whose tattered chasuble the bishop tore up (which the priest, however, afterwards had reunited, and wore till his death) £8,000 was after his decease, found in a tin box under the thatch of his house; to his credit; it was all bequeathed by will to Carlow College. Now see the cruel wrong done to the Irish peasantry by the disendowment clauses of the Act of 1889. These priests were content to leave the alms of their parishes to the "protestant parson," and the parishioners were content to have it so; and nobly and ungrudgingly was it performed by the latter, to whose persons their poorer parishioners were almost universally attached—often in a greater degree than to their own priest, who, in many an Irish village is rather feared than loved. All is now changed. The "parsons" are impoverished; many hundreds of parishes will shortly be wholly destitute of them; and there is nothing to check wide-spread rebellion—nothing except the wholesome régime and conservative panacea of a liberalised National Education system. That is the *LAST*, and the *ONLY* remedy.

† "There is not a human being on the face of the earth so taxed as the Irish peasant. He is taxed when he is born, during his life, and when he is dead; he is taxed when he is baptized, when he is

houses. * Add to these varied sources of revenue, the money gifts, under "spiritual direction", direct or craftily implied, from persons of wealth, "dowries" of heiress-postulants (in a recent case no less than £80,000), reversionary legacies to religious houses, mortuary bequests, under the like "spiritual directorship," indulgence fees, confraternity subscriptions, &c.

That Lord Cairns's amendment to the clause in question, though every way un-objectionable and non-committal, was rejected by the Lower House, was no more than what, in its then temper, might be expected. It was however warmly supported by Mr. Disraeli, Lord Cavendish, Mr. W. Gregory, Sir John Esmonde, Mr. W. Shaw, Lord John Manners, Mr. Vance, Mr. M. Culloch-Torrens, Mr. Morrison, Mr. Walpole, and Mr. Whalley—even by Mr. G. H. Moore. Lord John Manners showed that, on Dr. Cullen's authority, the establishments to be enriched were, and must be, Romish ones, and Mr. Vance properly designated the Government scheme "as the crowning aid of iniquity and spoilation." † But Mr. Bright, coming to the aid of his ultramontane friends by bluntly protesting that "the House was tired of the prolonged discussion on the subject," a division took place, resulting in a majority of seventy-two for rejecting the amendment of the Lords!

The reasons will be sufficiently obvious to your Lordship for which this anterior episode in the doings of a previous session to that of 1870 is here quoted. Suffice it, that, inasmuch as the tacit and informal consent of the Lords to the above shameless appropriation was in a manner extorted at the last moment—being made under a protest from Earl Grey and yourself—moreover, as several Romanist members of the Lower House expressed themselves extremely doubtful about its expediency, and the *Telegraph* with other Liberal journals shared that doubt—the fund, when realized and available, may be most properly applied to the object of national education, following an Act for the amendment of that part of the Act of 1869 which directs the above appropriation—or rather misappropriation.

married, and at his funeral; he is taxed in the realms of light and in the regions of darkness; he is taxed in this world and in the world of spirits; he is taxed out of purgatory and in purgatory; he is taxed if his father or brother be hanged, or his mother or sister be murdered or drowned."—"Narrative of the Reformation at Birr," by the Rev. Michael Crotty, p. 143. Mr. Crotty was educated for the popish priesthood, and officiated ten years at Birr, a populous town in King's County, where he withdrew his connection from the papal sect, and was followed by the bulk of his people, whom he gathered into a separate congregation—now occupying a commodious church edifice.

* One of this class, who complains in a daily paper of the frequent visits of the veiled sisterhood (always coming in twos) asserts that while money is given to them solely to get rid of their importunities, the penalty paid is not only in some cases ill-afforded but sorely against the conscience of the giver. Now, if the act of such unseasonable solicitations is not in itself illegal, the "habit" worn by the nun-mendicants is a badge of an illegal association; which, it may be suggested, would furnish a warrantable, as well as an unanswerable, ground of prompt refusal in such cases even to listen to the begging appeals. Really to give to such applicants is to be particeps criminis.

† Lord John Manners might have added to Dr. Paul Cullen's testimony that of the Ultramontane authorities; e.g., the "Universe" of March 20th, reporting the doings of "The Irish National Association," (a society hastily got up by the quasi "cardinal" and the Jesuits in Dublin), in a meeting held to discuss the provisions of the bill, remarked that "Catholics who for many years have been suffering injustice—as the mere existence of the Established Church is now acknowledged to be—are naturally desirous that these monies should take the form of *ASSISTANCE* as far as possible." (The *Italics* are the editor's.) This "restitution," the Roman Catholic Bishop of Galway remarked, would be to some extent effected by the Government project of devoting a portion of them "to the support of institutions," and "to the founding of institutions," with "other kindred institutions, whose cause had been so eloquently advocated by the 'cardinal.'" So the meeting unanimously resolved "That the strenuous and grateful support of the Association is justly due to the wise and beneficent policy enunciated by Mr. Gladstone in bringing forward the measure." That is quite enough!

And such application of the Church surplus has this singular recommendation that it would be in exact accordance with one avowed object of the Disestablishment Act, as repeatedly stated by its projectors, and as embodied in its text. It *would* be applied to strictly "Irish national uses, wholly irrespective of sect," and (rejecting the senseless and mischievous proposals of the late "Royal Commission") applied in such manner as would materially assist in the advancement of the greatest of benefits that can be conferred on Ireland, the mental and moral elevation of her industrial classes as the responsible members with ourselves of the Home Empire; fellow-subjects of a constitutional Monarch—fellow citizens of the British Commonwealth.

For what, my Lord, will for a moment compare in importance with the educational training for good or for bad of a people? "This word National Education," said the late Prince Consort, in one of his thoughtful and eminently logical speeches, delivered before the Educational Conference in June 1857,—“this word, which means no less than the moral and intellectual developement of the rising generation, and therefore the *national welfare*, is well calculated to engross our minds, and opens a question worthy of a nation's deepest interest and most anxious consideration. The nation is alive to its importance, and our presence here to-day gives further evidence of its anxiety to give it that consideration. Looking to former times, we find that our forefathers, with their wonted piety and paternal care, had established a system of national education, based upon the parish organization, and forming part of parish life, which met the wants of their day, and had in it a certain unity and completeness which we may well envy at the present moment. But in the progress of time our wants have outstripped that system, and the condition of the country has so completely changed, even within these last fifty years, that the old parochial division is no longer adequate for the present population. . . . Our Heavenly Father, in his boundless goodness, has made his creatures that they should be happy, and in his wisdom has fitted his means to his ends; giving to all of them different qualities and faculties, in using and developing which they fulfil their destiny, and, running their uniform course according to his prescription, they find that happiness which he has intended for them. Man alone is born into this world with faculties far nobler than the other creatures; reflecting the image of Him who has willed that there should be beings on earth to know and worship Him, but endowed with the power of self-determination, having reason given him for his guide. He can develop his faculties, place himself in harmony with his divine prototype, and attain that happiness which is offered to him on earth, to be completed hereafter in entire union with Him through the mercy of Christ. But he can also leave these faculties unimproved, and miss his mission on earth. He will then sink to the level of the lower animals, forfeit happiness, and separate from his God—whom he did not know how to find. Gentlemen, I say man has *no right* to do this—he has *no right* to throw off the task which is laid upon him for his happiness; it is his duty to fulfil his mission to the utmost of his power; but it is *our* duty—the

duty of those whom Providence has removed from this awful struggle, and placed beyond this fearful danger—manfully, unceasingly, and untiringly, to aid by advice, assistance, and example, the great bulk of the people, who, without such aid, must also inevitably succumb to the difficulty of their task. *They* will not cast from them the aiding hand, and the Almighty will bless the labours of those who work in His cause.”

Every word of this luminous speech (of which only those passages are quoted which are more immediately pertinent to the point of enquiry now reached) applies with still greater force to Ireland than to England. Eight years had elapsed since the Prince had accompanied the Queen to Ireland, and there had witnessed the successful result, as far as the opportunities had allowed them, of the National School system in that country. The impression then made on the Queen's mind, which received confirmation of the favourable opinion she had from the first entertained of it, is incidentally recorded in her published *Journal*: “Children of all creeds (she writes) are admitted, and their different doctrines are taught separately, if the parents wish it; but the only teaching enforced is that of the Gospel truths, and love and charity. This is truly Christian, and ought to be the case everywhere.”

And that the Prince was right in averring that the classes thus benefited “will not cast from them the aiding hand,” has been sufficiently shown in the reception that these schools have received, despite the opposition which Dr. Paul Cullen organised against them from the date of his translation to Dublin in 1852, and the formidable obstacles which he and several of his episcopal colleagues have opposed to their success. The latest Report of the Commissioners exhibits a body of facts and figures which abundantly confirm this, and are themselves a complete refutation of what the papal agent at Dublin would have us to believe. Those statistics are already sufficient to silence gainsayers; but they are as nothing to what future Reports will exhibit after the proposed endowment, and that enlarged scale of operations which that endowment will inevitably inaugurate.

The late Bishop Doyle's biographer, describing the first effects of Lord Derby's beneficent measure in 1832, tells us in glowing language, that “the youth of Ireland, with hearty ardour, thronged forward to taste the fruit of the new tree of knowledge.” * And that all of his

* “The Life, Times, and Correspondence of the Right Rev. Dr. Doyle, Bishop of Kildare and Leighlin,” by W. G. Fitzpatrick, J.P., vol. II., page 244. It was Bishop Doyle who principally aided in the National Educational Scheme. See it sketched out in his “Papers relating to the Education of the Poor,” and his Letters to Sir Henry Parnell, in the above, vol. II., page 124. *et seq.* To his and Archbishop Murray's expressed approval of it has been added that of Dr. Meyler, in a published “Appeal” in its behalf (March, 1851), which states that “Many of our most zealous and active prelates have solemnly declared that they never found their children so well instructed for confirmation as they have done since the establishment of the National Schools for education; of the *Tablet*, in its September issue of the same year; of Dr. Foran, Roman Catholic Bishop of Waterford, in his Pastoral of 1852; and finally of the late Dr. Denvir, Roman Catholic Bishop of Down and Connor, who was a Commissioner on the Board till 1858. Thus, “for nearly twenty years,” writes the *Standard* (Nov 1), “the Irish Episcopacy accepted the National system of education; priests and bishops emulously laboured to carry it out; and, relying on this co-operation, the Commissioners of Education have gradually made it what it is now in principle, however faulty in details—a denominational system, with a distinct conscience clause. Now the effort of the bishops is to destroy this conscience clause, and they speak as if

religious persuasion belonging to the peasant and the operative classes are not now receiving the boon—that all have not accepted the task “laid upon them for their happiness”—that *all* have not “fulfilled their mission,” responsive to the opportunities which have been “manfully, unceasingly, and untiringly supplied to them by those whom Providence has removed from the awful struggle” which is too frequently their heritage—is solely attributable to the direct hindrances they receive from persons who profess and are supposed to be principally solicitous for their moral welfare, and the training of their minds and hearts in those “gospel truths” and those evangelical virtues of “love and charity” which her Majesty so feelingly extols.

That training were “truly Christian,” as the Queen expresses it. “Gospel truths, with love and charity,” as distinct from the dogmas of theological schools, can have but one, and that a good, effect on the susceptible minds of Ireland’s sons and daughters. That indeed “ought to be the case everywhere,”—and would be, if Jesuit agents did not stand betwixt Erin’s offspring and the boon which is brought to their doors by catholic hands and catholic hearts; hearts warmed by Christian love and moulded by philosophical wisdom. “The Apostle Paul himself,” writes a shrewd and simple-minded country parson, lately deceased,” taught only a pure doctrine, unmixed with any errors within or without the Church of his day. It was the uncorrupted Gospel that he preached and exhorted his hearers to receive, to believe, and to obey. He set up no faction, nor aimed to draw men over to a party, in order to maintain himself and his fellow-apostles in credit, and wealth. His one aim was to promote ‘pure religion and undefiled before God and the Father.’ Like all the Apostles and many early disciples, he had received a special commission; honour was put upon him by the great Head of the Church, and an onerous trust was committed to him—both which are undoubtedly inherited by those to whom has been conveyed in succeeding ages the same ministry of reconciliation; but as his message regarded the plain truths of the Gospel, so his exhortations uniformly pointed to a life of practical godliness as their principal end and aim. Our Saviour Jesus Christ, says the same apostle in his Epistle to Titus, gave himself for us expressly ‘that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.’” *

they came fresh to the question, to endeavour to make the public forget how much the present system of national education has been modified specially with a view to meet their wishes, and in confident reliance on that co-operation which their predecessors, the Doyles and the Murrays and Denvir, gave. We have the same appeal to ‘the universal opinion of the catholic bishops’ which ‘Cardinal’ Gillen made in his evidence before Earl Powis’s Commission. It is not the special circumstances of Ireland that are relied on, but the wants and opinions of that body of men who, taking their inspiration from the Vatican, have set about shaping the whole world to their special ends. Their appeal to the continental bishops is the best evidence of what we have always contended, that the present extreme demands of the Irish Episcopacy are not of Irish origin any more than Fenianism is of Irish origin. They are only part of one vast scheme to reconquer the world and win it back to the dominion of Rome. The Ultramontane party find Ireland a good field of speculation, just as the Fenians did, and they are both about equally foreign to the country.”

* “The Ministry of Reconciliation.” By the Rev. Charles Wayland, A.M., Rector of Holcombe, Somerset. Though soundly “orthodox” and a staunch churchman (of the old type), his general views are not dissimilar to those embodied in the Rev. Mr. Caird’s notable sermon on “Religion in Comm. Life,” e.g. that the effect of an arbitrary and capricious rule, or “too much intermeddling”

And such being the case, what, it may be asked, if Queen Victoria had gone farther, and had recommended for the youth of Ireland indiscriminately, not only instruction in Gospel truths, such as all who bear the Christian name professedly believe, and on which between real Christians of every Church and sect controversy is impossible—what if her womanly heart had prompted her to recommend their diligent study of the whole text of Scripture, in a translation, say, mutually agreed upon by competent and unbiassed critics of both communions? Alfred the Great, whom Romanists (though with great absurdity) claim as one of themselves, did no less by the children of his day; except that there was then no dispute about the vulgar translation—which was the King's. * "They were loved by him," says his latest and best biographer, "with wonderful affection, being no less dear to him than his own. To use his own words, he was desirous that 'all the free-born youth of his people who had the means should persevere in learning so long as they had no other duties to attend to, until they could read the English Scriptures with

on the part of preceptors, without due reference to the varied temperament of those with whom they have to deal, frequently makes "the sacrifices and virtues of society odious;" that "love should make happy," while some of our well-meant institutions for the young and the poor are oftentimes "yokes to the neck;" religion consisting mainly "in the act of being and doing good." In a word, that system is lacking so forcibly recommended by the good Bishop of Manchester, which combines with preceptive authority, becoming subordination, and habitual oversight, the healthful play of animal spirits, innocent impulse, intellectual freedom, and full mental inquiry. Yet Dr. Cullen's avowed objection to the present schools—despite all the needless concessions (most unwisely) made to his party since their original formation—is that they are not yet sufficiently encumbered by that ponderous machinery which Mr. Caird so feelingly condemns; that the full process of irksome popish drill, converting the pupils, protestant as well as papist, into mere unthinking supple-limbed marionettes—moving, acting, speaking, and genuflecting at the priestly nod—is not carried out to the painful length that the Vatican and he desire! And Earl Powis and his fellow-commissioners, recklessly sacrificing to party what is meant for mankind, would actually second the pseudo cardinal's views in this particular, though the real and sole object of the papal agent is transparent enough! Let protestant legislators narrowly watch any Educational Bill at its every stage—it will need their utmost vigilance; else they will again (to quote the "St. James's Chronicle") find themselves mastered by the representatives of the Ultramontane hierarchy in Ireland."

* No Celtic, Saxon, Anglo-Saxon, nor any English Bible down to a comparatively modern date even after the Reformation, contained the Apocryphal Books; for the simple reason that they were apocryphal, and no part of the Scriptural Canon. They were never written in Hebrew, or Chaldee, are never quoted in the New Testament, and were rejected as canonical by the Jews and all the early Fathers of the Church, Gregory the Great, who sent missionaries to England; "infinitely," decreed in 590, that Macabees was "uninspired, and therefore uncanonical;" as does the writer himself in closing it. In fact, these books as a whole were not formally recognized by the Latin Church until the fourth Session of the Council of Trent, 1545. Nevertheless, acknowledging them, as the Church of England does, to be in the main useful "for example in life and instruction in morals," though not authoritative "to establish any doctrine," their retention (if standing distinct) in any translation jointly used need be no insuperable ground of difficulty. Nor would there be any in finding highly competent Roman Catholic critics (like e.g., Professor Quill of Trinity College) who would too gladly share the work of translation. Preferable, however, for a time, if not permanently as far as Ireland is concerned, would be the use—as at first adopted, and unwisely abandoned—of selected passages from Scripture, embodying (as her Majesty recommends) with a complete outline of those patent "Gospel truths" on which there is supposed to be no imaginable controversy—on which the most eminent Romish controversialists (Charles Butler to wit) have maintained that there is a cordial agreement—those numerous preceptive passages with which the Scriptures abound, and to which a Platonist, or even a virtuous Pagan, might listen with the fullest approval. Protestants would not even object to the learned Dr. Lingard's translation of the four Gospels (published in 1836, and highly commended by R. O., critics) for Irish schools where Romanists form a numerical majority—and could Romanists? None but those who would as strongly object to the use (without doctrinal comment) of the Rheims Testament. Some stated use of the Bible should however be made an indispensability. It is "The People's Charter"—shown to be such by Mr. Sadler in his capital volume under that name; a work of which the "Standard" writes that "its author opens to us a wide political and social subject of great and lasting interest. He has thought out his own subject with care, and enriched his arguments with the fruits of diligent research, and brought to bear on it the labour of many minds besides his own." "A work," says the "Wealeyan Magazine," "full of instructiveness; he must be a wonderfully well-informed man who could not learn much by its perusal;" and whose view of his subject, writes the Book "is at once novel and true." See what the Americans have gained in some localities by yielding to the priestly demand for giving up Bible reading in their Common Schools,

fluency.' " * Bede, who is (with equal absurdity) also appropriated by modern papists as one of their greatest luminaries, expressly says that the Church of his day "teaches and professes the same knowledge of the highest truths and of real sublimity by *mediation of the Scriptures*, as well in the vulgar tongue of the Saxons, Britons, *Irish*, and Caledonians, as in the Latin language, common to them all." † Just what the London Board proposes. And Sharon Turner, no mean authority, writes: "On this essential point the Anglo-Saxon Church formed a remarkable contrast to the Roman Catholic hierarchy of the subsequent ages, and to its present conduct. Instead of withholding the sacred volumes, the clergy of Anglo-Saxon England earnestly pressed their frequent perusal, and gave the example in themselves." ‡

The wish of Alfred the Great, of King Athelstan, of Canute, of Henry I., and (with all his faults) of Henry VIII., was also the pious aspiration of George III. "May the day soon come," was his oft-expressed desire, "when every child in these British Isles shall be able to read and possess a Bible." Words these, which have long since grown into a household tradition; which may still be seen under the kindly portrait in many a British cottage-home.

The next step, as was predicted by those who opposed the monstrous concession, was a demand for separate maintenance from the School Fund—which in New York State they have practically obtained, and expect soon to obtain in Pennsylvania. "We want no Bibles in the school" is alike the cry of papists and socialists, who in the United States and Switzerland, as here, are banded together in a common league against Bible Christianity.

* "Alfred the Great," by Thomas Hughes, M.P., Author of "Tom Brown's School Days, &c.

† Soames's "Bampton Lectures," p. 68.

‡ See "Doctrines of the Anglo-Saxon Church," by the Rev. James Bardeley, in "The Home Visitor," for November, 1871, (Under the able conduct of Mr. Power, the far-famed author of "The Oiled Feather," &c., &c., this excellent juvenile monthly commences a new career on the current January, with the title of "Our Chimney Corner Magazine and Home Visitor"—being amalgamated with the former.) Infallibility cuts both ways. Pope Braschi ("Pius VI."), as if anticipating Queen Victoria's declaration, infallibly pronounced that "The faithful should be excited to the daily reading of the Holy Scriptures, for they are the sources which ought to be left open to everyone, to draw from them purity of doctrine and of morals." This infallible pronouncement prefaces every London edition of the popish translation (obviously to mislead educated perverts and a Protestant Public); yet although Dr. Manning claims to have charge of the poor, leaving Archbishop Tait to look after the rich, the former cannot procure an authorized copy of the Bible, their own Bible, under half-a-crown; Testaments being wholly unused in every popish school in London, and their purchase or possession by the children expressly discouraged; while in Ireland its circulation amongst their people is opposed to the utmost by all the Maynooth priests. The motives for this indisputable hostility to the Word of God may perhaps be found in the late Mr. Sheil's candid avowal, publicly made, viz., that "if the Bible were indiscriminately read, it would lead to the subversion of the Roman Catholic Church." All which must be surely unknown to those members of the London School Board and their outside protestant supporters who have advocated the payment of rate-money, held by them in trust for a protestant public, towards the virtual sustentation of such paganish schools, conducted as they are on principles which the Board itself has, by one of its fundamental rules, distinctly repudiated. As well may they pay the denominational fees to Mormon, to Socialistic, or to avowedly Anti-Christian schools—of which latter we are threatened with an early instalment, whose managers will soon be knocking at the Board Room for denominational fees for the training of juvenile atheists. Every single argument used on behalf of the one applies with equal force to the three others; nor is the "Secularists Manual" one jot more charged with "blatant blasphemy and rank sedition," than are some of the books taught and much of the oral instruction daily given in Ultramontane schools—as can be easily shown. All the fears which were expressed of compulsory attendance at some school—the rate-school if no other—are quite imaginary. Very many nominal R.C. parents would accept the condition, despite any priestly mandate; and for those who would not, the Romanists themselves would provide free school-room—for which they are now making ample provision. The arguments advanced in the late School Board discussion on behalf of denominational fees, if arguments they can be called, being merely fallacious appeals, grounded on premises totally untenable—on expediency and an assumed "necessity"—were logically met by Professor Huxley, Doctors Barry and Angus, Canon Cromwell, Alderman Cotton, Messrs. Morley, McArthur, Tabrum, Picton, Clarke, Mudie and Green, Miss Davies, and others; whose views received however full support in "The Pall Mall Gazette." Fortunately under the operation of Mr. W. H. Smith's suspensory Amendment, a rash resolve was providentially escaped. During the year's interval it is to be hoped that the Act itself will be so amended in

What however a "Catholic Monarch," living at a time when (as Paul Cullen would say, and say truly enough) "catholicity was professed by every one in Britain and Ireland," enjoined upon his subjects—that neither the present Catholic Monarch nor her Legislature venture to recommend; and this for the simple reason that in Ireland papistry has outgrown catholicity, and what was in 872, in the most orthodox sense, milk to our half-civilized ancestors, is now in 1872, authoritatively pronounced to be strong meat, nay "poison" of the most deadly kind, to the present more advanced generation, for whose weakened constitutions and deranged stomachs the "developed" morality of Saint Alphonsus Liguori is the only fitting aliment.* Bending then to altered circumstances, what is the spectacle still before us?

A wise Sovereign, feelingly alive to her deep responsibilities as also a Christian ruler—a Queen, whose blood is mixedly Saxon and Celtic †—offers to those of whom she is made the constitutional and

Parliament as to make all denominations self-supporting: or, at least, in no way or under any specious pretext, to derive any additional support from local School Boards. It must not be forgotten that the greater number—full nine-tenths—of the popish schools, and nearly all its charitable foundations, are at present under the exclusive control of the illegal "Regular" Orders and the "Christian Brothers;" which latter are, if possible, more intensely Ultramontane (being exclusively a Jesuit arm) than the older confraternities of Dominicans, Franciscans, &c. See Gavazzi's history of their origin and real character, and the purposes of their institution, in his "Last Four Popes;" also Mr. Hawkins's late letters to the "Times." To pay the fees of these establishments is therefore to give that "legal recognition" to Monarchism and Nunhood which (more than on account of the comparatively inconsiderable aid afforded) has been the principal, though concealed object of the popish and ritualistic party in its advocacy; but to which its Church advocates—including the Salisbury Synod—seem to be unaccountably blind!

* It is of the last importance at this crisis that, distasteful as may be the task, all classes of British subjects who are protestants—nay, all who are loyal to the Throne and the Constitution—should make themselves accurately familiar with what this new authoritative teacher and "doctor" of the papal sect does teach; inasmuch as his instructions regulate those given in the confessional chair, and are industriously taught in those schools (principally monastic and convent) which it is proposed to assist by denominational fees. Turn to pp. 32, 38–40, 42, 63–67, 117–119; and see Blakeney's "Extracts from Liguori." But after all, there is nothing like oral teaching on these points, which happily is abundantly supplied by the various protestant agencies in the metropolis, Birmingham (J. H. Aston, sec.), in Manchester, Glasgow, Leeds, Bath (under Prebendary Kemble), Bristol, and other large towns. There is the "Protestant Educational Institute," Aldersgate Street, at which the Rev. R. Maguire, Rev. R. G. Radenoch, and Mr. W. Leaf, aided by a competent staff, steadily lecture; the Ladies' and Young Men's Protestant Class, Clerkenwell Town Hall, conducted by the Vicar; the "South West London Protestant Institute," (St. Saviour's School-room, Walton Street, Chelsea) where Capt. the Hon. F. Maude, Dr. Wainwright, the Revs. W. Cadman, H. Drury, W. Niven, J. W. Rundell, R. Long, Mr. J. Bateman, Mr. J. W. Tollemache, and other lecturers of eminence may be heard on Tuesday evenings; the Islington Branch, (Memorial Hall, Church Street, and at Canonbury Tower) sustained alternately by Bishop Ryan, the Rev. Dr. Boulbee, Revs. Messrs. Bickersteth, Wilson, Kemble, Garbett, Coral, Pennyfather, Cadman, Nolan, Anriol, Hyle, Hoare, Bernard, Bayley, Bardsley, Strickland, Barnes, Bullock, Chapman, Glover, Vincent, Green, Webster, Lingley, Price, James, &c.; the Somers-town Branch of the "Church Defence Association," presided over by the Rev. G. N. Worsfold, Vicar of Christchurch, Charlton Street, (author of some reasonable tracts, and a sturdy protestant), who has established a Juvenile and a Ladies' Association in the parish blessed by his faithful ministry; the East London Branch of the same, supported by all the local clergy, which gives weekly lectures at different school-rooms and lecture halls—of which full information is procurable from its indefatigable secretary (and a frequent lecturer) Mr. Brooks, 24, Adelphi Terrace, Victoria Park. These are independent of the stated conferences, and occasional lectures, classes, and public meetings of the societies enumerated at p. vii., ante. Among the issues particularly suitable to the present juncture mentioned in p. vii. may be added several by the Society for Promoting Christian Knowledge, the Religious Tract Society, and the Sunday School Union (Old Bailey). Mr. Collette's admirable "Reply" to Cobbett's so-called "History of the Reformation" has no other fault than its price, which keeps it from those thousands of poor protestant households among which the latter (at sixpence) has found its way, partly by gratuitous distribution. Double vigilance is required in disseminating facts regarding the Reformation when two zealous papal agents are allowed control of the London Cathedral edifice, and in various ways, following Jesuit example, while incidentally (as a blind) criticising the remoter scandals of the Court of Rome, insidiously labour to poison the popular mind on more vital subjects. A useful antidote to the ritualistic novelties accompanying the Tuesday evening prelections would be Mr. Everard's exhaustive tractate, "Ritualism in the sight of God's Word." Mr. Ryle's "What is Ritualism," and the leaflets of the Church Association.

† It is an interesting fact that not only is Queen Victoria descended, through the protestant line from that of the ancient English monarchs, whose Celtic ancestry formed one of their principal

amenable guardian, the priceless treasure of Education : comprehensive but solid, Christian but unsectarian. A foreign "delegate," trained on a foreign soil, and in the narrowest school of bigotry and intolerance, stands between the Sovereign and her children, interposes his foreignly-derived authority as their spiritual head, and imperiously forbids their acceptance of the gift! Habited in the medieval trappings of a foreign "prince," whose very existence as such is unrecognized in Britain and her colonies, symbols of his foreign rank, he publicly displays a document as treasurable both in its language and purport as any "commission" ever given to an avowed rebel against the rightful government, and thus does he (after a coarse attack on the management and faculty of the Dublin University) declaim :—

"What an awful responsibility do fathers and mothers incur by thrusting their children into such dangers! Certainly, such parents are unworthy of the sacraments of the Church, and ought to be excluded from them. Then come the Queen's Colleges, in which the teaching is more dangerous than in Trinity College. They have been justly called a gigantic system of godless education, and condemned by the pope and bishops as dangerous to faith and morals. Every clergyman will procure a copy and read the pope's Encyclical and annexed documents with all the respect and submission which are due to the words of Christ's Vicar on earth. Mixed education could not practically be carried into effect in a great part of Ireland, where there are no protestants. However, the theory or principles of that dangerous

claims to the throne, but that, save in the accident of birth, the late Prince Consort was independent of his common Saxon descent, more nearly allied by the same ancestral blood to the old Royal House of Great Britain than several who have sat upon the throne. Hence was he well entitled to speak (as was his wont) of "our forefathers," "our English ancestors," &c.; while, as has been often said of William the III., he was practically a more thorough Englishman than many a native-born king. How few probably of those who during the great Prince's lifetime were prone to lay an absurd stress upon the unspeakably unimportant circumstance of his birthplace, were cognisant of the fact that eleven English kings—by no means the least illustrious in the royal catalogue—were not only "foreigners" by birth, but could scarcely speak the English tongue—a tongue of which, in its idiomatic purity, Albert was an acknowledged master.

"We know him : all narrow jealousies
Are silent ; and we see him as he moved,
How modest, kindly, all-accomplished, wise,
With what sublime suppression of himself,
And in what limits, and how tenderly ;
Not swaying to this faction or to that ;
Not making his high place the lawless perch
Of winged ambitions, nor a vantage-ground
For pleasure ; but thro' all this track of years
Wearing the white flower of a blameless life,
Before a thousand peering littlenesses,
In that fierce light which beats upon a throne,
And blakens every blot : for where is he
Who dares foreshadow for an only son
A lovelier life, a more unstain'd, than his ?
Or how should England, dreaming of his sons,
Hope more for these than some inheritance
Of such a life, a heart, a mind as thine,
Thou noble Father of her Kings to be,
Laborious for her people and her poor—
Voice in the rich dawn of an ampler day—
Far-sighted summoner of War and Waste
To fruitful strifes and rivalries of peace—
Sweet nature gilded by the gracious gleam
Of letters, dear to Science, dear to Art,
Dear to thy land and ours, a Prince indeed,
Beyond all titles, and a household name,
Hereafter, thro' all times, ALBERT THE GOOD."

system are generally applied, and hence there is a great deal to be condemned in the National Schools. We have a right to a catholic university, to catholic middle schools, catholic elementary schools, and to a perfect equality with protestants in regard to every branch of education." *

That "perfect equality," and more, much more, than a perfect equality, they do already enjoy; as well Dr. Cullen knows when he and those of his party use these claptrap phrases; as does everybody else who has studied the papal phraseology equally well know that the word "equality" in it stands for *supremacy*. But mark the threatened penalty to those fathers and mothers of luckless Ireland yet held in priestly chains who are under the grinding tyranny of this local Hildebrand! "Such parents are unworthy of the sacraments of 'the Church,' and ought to be excluded from them." Here are the spiritual thunders and temporal censures of the fourteenth century revived by an intruding "prince cardinal" on the very soil where those thunders were contemptuously disregarded by the entire body of R. C. bishops and clergy in the reign of Charles II., when they signed a "Remonstrance and Petition" to the King, in which they resolutely maintained all the propositions condemned by the then pope: which petition, if only the besotted Stuart had been either wise or patriotic, would have secured to them and the Irish R. C. body all the protection they so reasonably invoked, and then no "Cardinal" Cullen would have ever afflicted Ireland by his presence; no Irish landowner, liberal and benevolent, like his fathers, to those around the ancestral home, could have made the mournful plaint: "After occupying three years in 'remedial' measures, we can hardly take up a newspaper without reading of some atrocious murder or some Fenian outbreak. There is no disguise about the matter. It is openly asserted by the Fenians that their object is nothing short of the dismemberment of the Empire, and the separation of Ireland from England; although there is not a constitutional subject of the realm who would not shed his last drop of blood rather than submit to such dismemberment. We have a virulent press, which at the present time does not hesitate to extol the murder of the officer Talbot as a meritorious act; and when such papers are allowed not only to exist, but to sow treason and sedition broadcast, you may judge of the serious results which are likely to follow. Besides this, we have 'Cardinal' Cullen and the Ultramontane party demanding that the whole education of the people shall be handed over to them,

* "Pastoral Letter addressed to the Clergy of the Archdiocese of Dublin." In the popish vocabulary a full half of the adjectives are used in their opposite sense. The most "gigantic system of godless education" now existing is that which Dr. Cullen specially favours, from which supreme worship to God and all instruction in his Holy Word is carefully eliminated, while creature idolatry and rank disloyalty are as systematically inculcated. Why do none of these episcopal "pastorals" contain admonitions to "the faithful" to obey the laws, to follow peace with all men, to eschew red sedition, foul murder, and those other "mortal sins," to which many of those to whom they are addressed are so prone, as well as to abstain from sympathy with skulking cowardly assassins? "If I or any other protestant clergyman in the land," says Archdeacon Gould, "possessed one hundredth part of the spiritual power the Roman clergy wield in diving down into the depths of the heart and conscience, through the agency of the confessional and other potent machinery too intricate to detail, we should feel that a burning scandal—a hideous stain, an indelible blot—would be attached to our names and characters if murder stalked unabashed and unpunished through those districts in which we ministered."

in order that they may be brought up in bigotry and intolerance." *

In a crisis so perilous the real "remedial" measure is, however, sufficiently plain. Only give the National School Board ample means and facilities for effective operation—*expanding* rather than narrowing its scale of instruction and general system of operations,—and another generation even of most devout Romanists will as little regard the thunders of papal infallibility—when pointed, at least, against their Sovereign and the constituted authorities—as did their Roman Catholic ancestors in Charles II's time, and as now do the intelligent R. C. laity of Italy, Spain, Austria, and Bavaria.

The question involves nothing whatever of party ; it has, properly speaking, no relationship of any kind with it. Were it a mere *party* question, it would probably be as distasteful to your Lordship to deal with as would be any political party discussion to the majority of those

* Sir Thomas Bateson, M.P. of Belvoir Park, County Down. Representing a constituency composed pretty equally of "the three denominations" of protestants, but in which high-churchism in any form is inveterately obnoxious, Sir Thomas, albeit a warmly attached member of the Episcopal Church, would doubtless assent very cordially to the views of a political opponent in the Upper House so far as the single question of popular education in Ireland is concerned. Earl Russell, in his late letter to Mr Dixon (Nov. 16, 1871), advocating Bible reading in every rate-school, accompanied by an unsectarian comment by the teacher, when necessary for practical elucidation (as the London School Board have wisely determined), adds : "The teaching of Christ, whether dogmatic or not, is to be found in the Bible, and those who in their infancy read the Bible, may, at their own choice, when they reach the age of fifteen or sixteen years, follow the teaching of the Church of Rome or of any Protestant Communion they may prefer." It is gratifying to learn from the "Standard" correspondent that "the Presbyterian Synod, the Methodist Conference, and the Congregational Union (or Independents) of Ireland have now all alike protested against any yielding by the English Liberal party or the present Ministry, to 'Cardinal' Cullen, in the matter of denominational education." And less so "that the collection for the 'Catholic University this year has proved rather a failure." He adds : "There are also signs of a revival of Conservative sentiment in Ireland, and the drawing together of Presbyterians and Irish Churchmen to oppose Ultramontaniam may be the commencement of a new political era in this country. The Presbyterians of Ulster are heartily sick of the Gladstone Government, and a little wisdom and address on the part of the Conservative gentry and leaders would convince them of the necessity of making new alliances and seeking in a union of all denominations of Protestants and liberal Roman Catholics a means of counter-working the so-called advanced Liberals and their Ultramontane associates—the real enemies of Ireland." Equally gratifying are the statements of Judge Lawson, a quondam supporter of the present Government, contained in his Inaugural Address to the Statistcal Society of Ireland, both in showing that Dr. Cullen's incessant denunciations of the National schools are not as some suppose, all potent with the R. C. population generally, and that "the appalling distress" and "general neglect and mismanagement" of Irish affairs, on which the rebel Secessionists harp, are things only of their own fertile invention. "The National schools in 1860," reports this impartial witness, "numbered 6612, and are at present 6806. As far as primary education is concerned, the Irish people have abundant opportunities, and in university education the successes of Irish students in the public service are highly encouraging." Again, "Irish emigration is imputed largely to the use of agricultural machinery, which diminishes labour; and rural labour cannot in Ireland be absorbed by manufactures, which exist only in a state of infancy. But the farming classes are well circumstanced. Rents are well paid. Their deposits in joint-stock banks increased 8 per cent. in 1870. The deposits in savings banks in the same year increased nearly 40 per cent. The value of live stock increased in 1870 by no less a sum than \$1,210,988. The labourers' wages are likewise higher, though his dwelling is still of the most inferior class. Irish manufactures are advancing. Since 1862 the number of wool and flax factories has multiplied three-fold; the tonnage of vessels using the ports of Dublin and Belfast has risen, within thirty years, 400 per cent. The return of property paying probate duty in 1840 was £3,765,768.—it is now \$5,614,795." Such as a summarised catalogue of Hibernian "miseries" and "grievances" under "Saxon rule." The bright side of the picture is the handiwork of the treasonable Ultramontane and Secessionist papal agents: "Crimes traceable to political agitation and drunkenness are on the increase. Unless something be done, the 'roughs' of Dublin will have everything their own way. With regard to remedial measures Judge Lawson would take a line diametrically the opposite of Mr. Gladstone's. He would make the laws of England and Ireland the same, and have no 'ruling according to Irish ideas' The Local Government Bill of last session meets with his approval, but he is evidently no friend to what is known as 'Home Rule.' He expressly states his opinion that the Imperial Parliament is competent to do all Ireland wants. He warns the Irish people against too much dependance on laws, and points to time and industrial effort as the true regenerators. He places brotherly feeling among the highest of public virtues. The paper is admirable in spirit, and, though entirely non-political, is in effect a serious rebuke to the present Government, who have ruled Ireland in such a manner as to discourage industry and foster political speculation and strife. 'It is not,' as the 'Rock' too truly observes, 'in the soil, or climate, or people or laws of

readers for whom this pamphlet is designed. * The Rt. Hon. Edward Pleydell Bouverie, who represents, if any man does, that large section of the Liberal party who are "Conservatively Whig"—though too often lending themselves, in the interests of party, to most mischievous measures—this highly cultured representative Whig avowed, in a speech to his Kilmarnock constituents last October 28th, his rooted objection to any project for unsettling the present system of Irish education, even though initiated by "the distinguished statesman (to quote Dr. Cullen and his episcopal suffragans) who now holds the reins of Government" and who "has frequently admitted that the state of one branch of education in Ireland is unsatisfactory, and has expressed his desire to redress admitted grievances." Indeed, these *quasi* "bishops" (for they are nothing more since 1870) plainly mistrust some Cabinet members themselves—probably the ducal historian of the Scotch Kirk; for in the same "pastoral" to their Irish "flocks," just issued, "it is darkly hinted," writes the *Standard*, "that the bishops and their friends look to Mr. Gladstone *personally* as their sole reliance in the present emergency," and the "Declarations" which they order every popish congregation of the country to sign, "are to be forwarded—not to Parliament, not to the Queen—but to the Prime Minister alone, who is evidently regarded as the sheet-anchor of the Ultramontane party in the present emergency." Concurrently with Mr. Bouverie's avowal and protest, one of the most constant, at the same time the most independent, Liberal organ of the London daily press (unless we except *The Times*) thus speaks in reference to this pressingly momentous question:—

"Are the people of the United Kingdom prepared to recognise as warranted by the principle of religious equality the claim that the British tax-

Ireland that the difficulty exists; but it may be all traced to one cause, and summed up in one emphatic word, ROMANISM. That is the bane of Ireland; and until our statesmen understand this, until they cease to nurse this viper, and to discountenance the friends of truth and of the Word of God, they will never discover the true theory of successful government in that unhappy country." Yes, and Ultramontane Romanism is the viper which has been nursed by each successive "Liberal" Government since 1834; for as the above school statistics show, there are numbers, and the number daily increases, both among priests and laics, who are heartily wearied with the iron tyranny of Cullenian dictatorship, spite of all its nursing in Downing Street; and this increasing body of liberally-disposed Romanists, combined with all the Protestant bodies are opposed—by what?—why, in Sidonia's words, "by the brutal ignorance of the mongrel breed that brandishes faggots and howls extermination, but is itself exterminated without persecution, by that irresistible law of Nature which is fatal to curs." Any unavoidable contest with this "foreign-begotten breed" will, if sharp, be a short one, and issue in its utter and lasting discomfiture. Let all true Irishmen, whether Protestants or Romanists, take heart of grace from this comforting reflection.

* The same remark may with perfect justice apply to the great body of the Peers, whom the Duke of Beaufort, in manly style, worthy the lineal descendant of "old John of Gaunt, time-honoured Lancaster," lately defended from the captious charge of being in the general at all swayed in their actions by mere party motives. "I grant," said his Grace, in responding to the toast of the House of Lords at the Colston Anniversary, Nov. 13) that a momentous question is certainly at hand—that is if the present Government remain in office; though I do not believe that the country at large desires to unsettle existing institutions, nor indeed has heartily sympathised in those vast, sudden, and dangerous changes at which I have myself involuntarily assisted. But whatever awaits us, I hope and I believe that the House of Lords will fearlessly do their duty. It was said last year that there were two bills coming up to the House which the Lords must accept, or at least one of them—that it was impossible that they could reject everything that was sent to them from the House of Commons. I am happy to say that the majority of the House of Lords feel as I do: that it does not matter whether it is one or twenty bills that are sent to us. If good bills, let us accept them on their merits; if they are bad bills, let us fearlessly reject them. If the House of Lords wishes to retain the place which it has always hitherto kept in the minds and hearts of the nation, let it do its duty fearlessly. Let it keep its honour and self-respect; and whether it is to be abolished and done away with or not, let it at all events die hard, and not, under any pressure, compromise its dignity and independence."

payer shall subsidize the agents of a foreign Power for the instruction of the children of Ireland in doctrines scarcely compatible with allegiance to the Throne and with the duties of citizenship? Eminent Roman Catholics have borne witness to the fact that under the protection of the Queen's Government their Church enjoys in Ireland a degree of freedom which it possesses in no other country in Europe. It is free to teach its doctrines and develop its institutions, and only two years ago we removed out of its way a religious establishment which cannot be said to have hindered its growth, but which was thought to disparage its title. The Irish Roman Catholic Church is perfectly free to act in the sphere of education; there is no doctrine—not even Infallibility and the propositions of the Syllabus—which its priests may not teach to the children of willing parents. But that public money, public authority, with the schools and children, and all the machinery of public instruction, shall be handed over to the most exclusive and most enslaved of priesthoods—surely no principle of religious equality or religious liberty demands so fearful a sacrifice. The people of this country knew what they were doing when they disestablished the Irish Church. That great measure would have been superfluous and unmeaning in contemplation of the public endowment of the Roman Catholic Church, as it is now virtually demanded by the Roman Catholic bishops. Now less than ever can any set of men in Ireland, whatever their titles or pretensions, with justice ask for the aid of the State to uphold their particular form of religion and Church government. We do not care to dispute the fundamental proposition of the bishops, that 'catholic education is indispensably necessary for their catholic people.' But to supply such education is one of the reasons for which Churches are founded and maintained. Under any conceivable system, and whatever provision may be made for the instruction of the people in the ordinary elements of a useful education, it would be the duty of the ministers of religion to take care of the religious teaching and training of youth. But to make that fact the ground of a claim to the control of the entire education of a people, and thereupon to demand that the state shall set up a vast institution and make it over to the agents of a foreign Power, is a stretch of presumption which will not serve to recommend the cause to any mind that can compare reasons with consequences." *

Here let it be remarked, in passing, that no intelligent Romanist of the present day, who is not a sworn Ultramontane—bound hand and foot, body and soul, to the Vatican—asks or expects more than the amount of indulgence above described at the hands of the civil government; thousands, yea millions, of such amongst the laity of the Papal Church do not wish it; more, in their estimation, is not necessary for the fullest exercise of every spiritual privilege and gift peculiar thereto. And why are they thus moderate? Why, but that they well know, and candidly admit, that (in Mr. Connelly's words)

* "The Daily News," Oct. 1870.

as far as the aspirations of her priesthood are concerned, "domination is the condition of her existence." They know, none better, that it is not without a certain warrant that eminent political economists, among whom have been Locke and Montesquieu, have held that "Religious liberty itself *may* require intolerance of an intolerant religion; the very spirit of peace and gentleness may require war to be waged by the state against an aggressive religion. The religion of the Egyptians, (with which, unhappily, that of Christians was confounded,) was not tolerated by the old Romans, and the reason was, says Montesquieu, 'it was intolerant, it was determined to domineer alone, to build itself up on the ruins of the rest; so that the very spirit of indulgence and peace, which characterized the Romans at home, was the true cause why they made war against it without intermission.' I cannot (continues Mr. Connelly) bring myself to acquiesce in this principle. I object as strongly as any man to interfering with the human spirit in its sacred relations with God. I am quite ready to acknowledge that believing transubstantiation is no more an affair for preventive legislation than dreaming. But I cannot think that toleration by law of the ecclesiastical system of the Church of Rome, is a mere question of religious liberty. * Human actions cannot be put in the same category with human *thought*, the deeds of the body with the working of the spirit. And the question is, what power—a national or a foreign, a civil or a pontifical one—shall control *actions*? Religious liberty it is quite clear, ought not to imply any exemption from moral duties or from political obligations. Religious toleration, it is quite clear, ought not to imply permission publicly to organize insubordination to the state, or to propagate 'a systematic philosophy' of perjury, cruelty, and crime. Is it quite fair to hunt down the poor Irish Romanist for perjury or murder, while one is a duty and the other a right, according to his tolerated religion? If to *teach* the obligation of perjury and the lawfulness of assassination † be a part of religious liberty and protected

* By the "ecclesiastical system" of the Papal Church Mr. Connelly—as the context shows—refers particularly to its conventual institution, male and female, for which (as seen in the following pages) its most intelligent and best members, both of the clergy and the laity, are not only unsolicitous, but reasonably jealous; as also to the absolute appointment of bishops by the Vatican—men who are carefully trained for their political functions, sworn enemies and plotters against the Government under which they live—without even the check of a Regal Veto: a permission which the Duke of Wellington, suddenly taking leave of his senses, left in the Emancipation Act of 1829—and that with the implied warning of the Roman Catholic Bishop Doyle against such infatuated concession staring him full in the face, and spread out in every newspaper of the day! The charitable conclusion is that he never took the trouble to read it.

† The public sympathy and unblushing laudation of a skulking miscreant who lately murdered a vigilant official in cold blood, after tracking his unsuspecting victim to his midnight doom, as well as the verdict of a Dublin jury, on their oaths, that the cowardly assassin was "not guilty"—"although," says the Pall Mall Gazette, "as to the facts we are all agreed, and in Ireland itself there are probably not more than twelve men who believe that Kelly was innocent of Talbot's death"—are, though ghastly illustrations (like the assassin Tonnelet's acquittal in France) of the above, nevertheless plainly Providential in their purpose, and should be so regarded; and if so regarded by those who were previously incredulous respecting Jesuit morality as inculcated in Ultramontane schools and in the confessional, then good, much good, may spring out of evil. "This verdict," writes *THE TIMES*, "has raised anew the question whether it was wise, just, and merciful to intrust the lives of those whose duty it is to maintain order in Ireland to such an untrustworthy defence as the temper of twelve men, chosen almost at hazard out of an excited population; and if that verdict were to be followed up by any similar miscarriage of justice it would be almost impossible to resist the introduction of some safer and surer machinery for the punishment of offenders. Everyone must be most unwilling to contemplate such an interference with trial by jury, but the repression of crime by punishment is the end of all legal proceedings, and if the end be not secured, the means must be altered so as to achieve it." That half of the jury were protestants, only illustrates the greater

by law, surely to *practise* perjury and assassination ought to be considered a part of religious liberty also! And why may not the Mormon chief priest of the 'holy city' of Nauvoo, upon *his* plea of *jure divino* jurisdiction, enjoin three wives upon his British deacons, as well as a papal delegate forbid or annul a lawful English marriage? Why may not a Shaker-rabbi mutilate children, as well as a papal official forcibly confine women for life, with torture, under the name of 'penance,' inflicted at discretion! But I am far from conceding that, abstractedly speaking, independently of an immoral code, foreign *jurisdiction* is ever wisely tolerated in a protestant country, under a pretence that it is a part of rightful religious liberty. By *religious* liberty, I understand liberty for men to hold and teach what they believe to be dogmas of faith and to practise innocuously to the public their peculiar form of worship. I understand by *jurisdiction*, legal authority to enforce obedience in any way, through the conscience or by the sword.*

Views identical with those of the *Daily News*, above quoted, and in very similar language, have incessantly appeared in the *Times*, the *Morning Post*, the *Telegraph*, the *Pall Mall Gazette*, the *Sun*, the *Echo*, the *Globe*, and other journals which have hitherto supported the Irish policy of Mr. Gladstone's Government, as well as in every Conservative organ both English and Irish; "in fact," says Sir Thomas Bateson, "the united press of Great Britain has declared against any such concession." There is therefore naught insidious, much less unconstitutional, amid such harmony of sentiment and when the popular verdict throughout Great Britain and amongst a large and intelligent class in Ireland is so unanimous, in an enquiry which spontaneously arises,—Is is nothing to us that in reference to so vital a question, now trembling in the balance, the Sovereign of these Realms has distinctly and emphatically pronounced on the side of mixed education for that part of her home empire of which Ireland forms a provincial section—as much an integral one (with modern appliances) geographically and politically, as Scotland, Wales, or Cornwall? Is it *nothing* that the mother of her people, whose whole life has been given to the study of the British Constitution, of which we are told by a high authority she is as jealous as she is "of the prerogatives and privileges which that Constitution has allotted to her,"—is it *nothing* to know that the deliberate opinion of such a Constitutional

necessity for such protection, as each one knew that his own life was more than jeopardised by a dissentient verdict—attended by similar immunity from punishment to any vindictive murderer.

And yet the people for whom such restrictive measures are for their own safety apparently required, possess no inherent qualities which would render them either necessary or expedient, as is proved by their early annals during the many centuries preceding the fatal epoch when first (under an English King, in league with the Roman pontiff) *ROMAN* cast its dark shadow over the island; which their traditional and long-cherished hatred to the imported creed, badge of a double conquest, caused them to throw off almost in anticipation of England's dethralment from the loathed incubus. It is *ROMAN*, and that alone, that has "poisoned" the springs of national life and honour; unreached by which—as may be seen illustrated in the lives and habits of those who have through every vicissitude adhered to the ancient National Faith—no people in the world are more unselfishly generous, more warm-hearted and brave; none more natively free from that cowardice which prompts to secret assassination, to treachery, to ingratitude, or the greater cowardice which would avert its consequences by studied concealment; none more instinctively averse to participate in crime, especially such crime, by connivance and sympathy. These grave faults of character, which have grown to be regarded as national, and "racy of the soil," are the legitimate fruits of *ROMAN* (and its handmaid, the confessional) which, by making them ministers to her will, practically transforms the best virtue of humanity into the most malignant vices.

* "Reasons for Abjuring Allegiance to the See of Rome," p. 21

Ruler, made in the early part of her reign—patent to the British public and to every adviser of the Crown, during a long period—remains, after that lengthened period, the matured conviction of more ripened years, and is then given to the world in enduring print? * Is it *nothing* to her attached and admiring people that such are her confirmed views on a great question; when they know, and take comfort in knowing, that the august Lady who has long since formed these opinions, and tenaciously retains them, is one of whom it has been publicly affirmed that “there is no person who can advise her, or is likely to advise her, in the times in which we live, who can have such a complete mastery of what has occurred in this country, and of the great and important matters of state, foreign and domestic, as the Queen herself,”—and that “he would not be a wise man who would not profit by Her Majesty’s judgment and experience?”

Your Lordship is one who will promptly respond, with the genuine loyalty of an English heart, “It is something; it is much; it is everything! The Queen is no cipher on the Throne—as some party journals would represent her, when seeking to reconcile a distrustful public to measures for which Her Majesty is known to entertain a strong repugnance; but a living reality; a crowned impersonation of the First Estate of the Realm, whose *intelligent* action is as indispensable to its stability and welfare as intelligence and independence of action are essential with either of the other two Estates of the Realm.”

That, my Lord, would be your response; for, early instructed in constitutional and political economy, you would speak to the text of such instruction. And that would be the hearty response of every British and Irish schoolboy, who has learnt from the elemental history of his native country, if not from the pages of De Lolme, what the theory of its Constitution is. At the commencement of this great struggle—for the close conflict in which England is now engaged is only a resumption and a continuance of that which was commenced in the days of Elizabeth—the loyal supporters of the Crown and the Nation’s liberties could say, and that in the darkest moments of threatened defeat—

The Queen’s name is a tower of strength,
Which they, upon the adverse faction, want.

And this was the elder Cecil’s never-failing shield. “Burghley and Walsingham,” writes Mr. Froude, “held their places only by and through their mistress’s pleasure.” More than this, when the tide of fictitious popular favour, worked upon by Jesuit agencies (as we have again witnessed only three years ago) was momentarily turned against those faithful servants of the Crown and the People—when, in those intervals of

* That any person, even a public character, may without prejudice or reproach, or any sort of unworthy imputation, modify, or wholly change, an opinion deliberately formed and expressed, requires no argument to show. Dean Swift has wittily disposed of it. Mr. Gladstone’s present views are strangely in contrast with those of past years—e.g. those he so emphatically expressed in the parliamentary debate on the Maynooth bill of April, 1845, when, he indignantly repudiated the idea of “restitution” to the Roman Catholics of Ireland, &c. Not so, however, in her Majesty’s case on the above question. To the written and lately published Royal opinion the awful motto emphatically applies, *LITERA SCRIPTA MANET*.

mad infatuation, as the same historian affirms, "a government of majorities, an omnipotent House of Commons, elected by household suffrage, would at any time have condemned them to obscurity or the scaffold"—the same Queenly countenance and support—interpreting, as Elizabeth did, the real mind of the nation, and calmly awaiting its "sober second thought"—was equally theirs; it never once failed them.*

Altered times and great constitutional changes now make such independent action on the part of the Crown an impossibility; but none the less can a Minister, under all existing safeguards, gather strength from the Royal approval to his acts, and, without the smallest infringement on the concurrent principles of the Representative Assembly—much less of the acknowledged rights of the people at large—cite that opinion from his place in Parliament; at least, when

* Even Dr. Lingard, the Romanist historian, though he labours to exhibit Elizabeth, as a woman, in the most unfavourable light, and invests her, without stint, in those unamiable, not to say vicious, qualities which her worst culminators among the writers of his communion have systematically ascribed to her; yet is sufficiently candid to record the outline of her public career as a Queen in these words: "In the judgment of her contemporaries—and that judgment has been ratified by the consent of posterity—Elizabeth was numbered among the greatest and most fortunate of our princes. The tranquillity which, during a reign of nearly half a century, she maintained within her dominions, while the neighbouring nations were convulsed with intestine dissensions, was taken as a proof of the wisdom or the vigour of her government; and her successful resistance against the Spanish monarch, the severe injuries which she inflicted on that lord of so many kingdoms, and the spirit displayed by her fleets and armies in expeditions to France and the Netherlands, to Spain, to the West, and even to the East Indies, served to give to the world an exalted notion of her military and naval power. When she came to the throne England ranked only among the secondary kingdoms; before her death, it had risen to a level with the first nations in Europe." (*History of England*, vol. vi. p. 317.) Perhaps a Nation's verdict will be found in the fervent utterances of the eloquent Hall, delivered ten years after the Virgin Queen had been consigned to her honoured tomb amid the suffocating tears of a mourning people. At least, his "animated apostrophe," says one historian who is severely—too severely—critical of her every failing, "gave utterance to the general sentiment."

"O blessed Queen! the mother of this nation, the nurse of this Church, the glory of womanhood, the envy and example of foreign nations, the wonder of times; how sweet and sacred shall thy memory be to all posterity! How excellent were her masculine graces of learning, valour, and wisdom, by which she might justly challenge to be the Queen of men! So learned was she, that she could give present answer to ambassadors in their own tongue; so valiant, that like Zisca's drum she made the proudest Romanist to quake; so wise, that whatsoever fell out happily against the common adversary in France, the Netherlands, or Ireland, it was by themselves ascribed to her policy. Why should I speak of her long and successful government; of her miraculous preservations, of her famous victories,—wherein the waters, winds, fire, and earth fought for us, as if they had been in pay under her; of her excellent laws and careful execution? Many daughters have done virtuously but thou excellest them all. Such was the sweetness of her government and such the fear of misery in her loss, that many worthy Christians desired that their eyes might be closed before her's. Every one pointed to her white hairs, and said, with peaceable Leontius, 'When this snow melteth, there will be a flood.'" (Miss Aiken's "Memoirs of the Court of Queen Elizabeth," p. 529.)

There may be hyperbole in these pulpit periods—as in the grand panegyric which Shakespeare puts into Crammer's mouth, at which "the pit rose" long after Elizabeth had passed away—but there is no Court flattery. Small love had the reigning King for the memory of his predecessor; nor is a popular judgment which continues unwavering for a decade of years after fifty years of approval likely to be very far wrong. Some later historians, industriously stirring up the mud of Jesuit slander, and microscopically searching for the personal blot which are undoubtedly discoverable

Before a thousand peering littlenesses,

In that fierce light which beats upon a throne,

have, it is true, in a most ungrateful spirit, tried to unseat Elizabeth in public estimation; and infidel journalists, in the interests of Jesuitism, are ready enough to second the ungenious and un-English achievement. But such discovery of the incidental flaws in a noble portraiture (like the proverbial brick in a magnificent edifice), however "authenticated" by contemporary evidence—which is all popish, and therefore suspicious—do not deprive Bishop Hall's *unromantic* of its strictly heroic character. So likewise will Dalrymple's portraiture of William III. stand enduringly as the historic one: "It is easily drawn," writes that impartial historian and jurist, "because it consists of three broad lines—simplicity, utility, and just pride of character: three qualities that compose the character of Socrates, which whosoever follows, will pass with success and honour through life." To form a proper estimate of the incomparable qualities of this King the youthful reader may advantageously study the admirable Life of him by Mr. John Ryan, one of Ireland's best modern writers, and who, whether as biographer, historian, antiquarian, or connoisseur—versalist—for each department of literature engaged in turn his practised pen—has few equals and no superior for candour of statement and vigour of style.

an extraordinary emergence or any momentous crisis makes (as it sometimes may) such declaration desirable. A loyal people, however constitutionally governed—or governing themselves, if you will—are, at all times, none the less desirous to know the conscientious views of their Sovereign. They are free to adopt them or to reject them as they like; but their knowledge of them through any warrantable source can be no offence. It is not so regarded in the United States, nor in any existing Republic. Why should it be so in England?

In the present case, however, as before remarked, those opinions, or rather convictions, are patent to all. They are registered—though only incidentally—still they are registered in an imperishable record which has taken its place in the archives of Royal Literature. So that not only the present generation, but our remotest posterity will at least know that, if any legislative measure shall have been passed in Victoria's reign adverse alike to the spirit and letter of those matured and recorded opinions, the formal consent only, bitterly at variance with the royal will, was wrung from a wise and gracious Queen by a domineering Minister: that Minister being mainly backed by the avowed enemies of her Throne—while a nation most thoroughly degraded, “made to be taken and destroyed,” looked on with mute indifference.

But such an issue is impossible! For what, my Lord, are those opinions so early imbibed and so sedulously cherished by the august occupant of the Throne, but just such as have long ago taken root, and have been yearly growing and gathering strength, while permeating this and other communities of the civilised world? We have before us in this regal judgment nothing more than a frank enunciation of a widely-received truth, so pointedly expressed by a late dignitary of the Anglican Church, a man whose liberal conceptions were as broad as his learning was profound: “Between dogmatism which decides too much, and latitudinarianism which confounds all distinctions, there is a **MIDDLE PATH** where good men may safely meet, and which candid men may easily find.”

So spoke Dr. Samuel Parr, and the opinion thus proclaimed has long become an established aphorism, the truth of which is too obvious to be otherwise than spoilt by laboured demonstration. It is a meet auxiliary to the confident averment of the great essayist of his day, made a full century in advance; and which if then true, as he affirms, is, or ought to be, doubly so now: “There is, and ever will be, justice enough in the world to afford patronage and protection for all those who endeavour to advance Truth and Virtue, without regard to the passions and prejudices of any particular cause or faction.”

“Patronage” is a vile word in this particular connection. But English idioms, your Lordship will say, have many of them changed since Joseph Addison's time.

And so have customs. It was then the custom to solicit the patronage of some person of mark to nearly every new literary work, even those as unfinished as the present one, in order to secure for it the favourable countenance of at least one section of the reading community;

and, as implied in that patronage, to dedicate such work to the titled or otherwise distinguished "patron". Authors nowadays launch their productions on the great sea of public favour and disfavour, to sink or swim by virtue of their intrinsic merit. Hence is it now the approved usage, should such venture be prefaced by a Dedication, to make it, without "permission" sought, either to some person with whose known views those which are embodied in the work itself are believed to correspond, and whose advocacy of them, as well from his eminent talents and goodness as from his high position, is accounted valuable,—or, in the fewest possible words, as a public token of loving esteem, dictated by private friendship.

It is sanguinely hoped—nay, confidently believed—that the general views diffidently presented in the following pages are in the main sufficiently akin to those which are held by your Lordship to warrant the selection of a name, under the former of these two qualifications, so conspicuous in the most illustrious of England's annals as that which heads the present Dedication. If so, and if the full measure of your Lordship's future exertions in their advocacy and advancement correspond, as it is believed they will, with such honest convictions—or if only proportionable with those made by your Lordship in the British Legislature whenever any great national interests have been at stake—why, there will be a singular appropriateness in the motto borne by your noble House, conferred, in apparent foresight of the present juncture, by a true English Queen—

SERO SED SERIO.

POSTSCRIPT: TO THE READER.

FOR the extension of the foregoing Dedication beyond the limits indicated in page xxiii, an apology, which it is hoped will be indulgently accepted, must be found in the later action of Dr. Paul Cullen and his suffragan bishops, in exact accordance with the arranged programme (see p. xxxii) during the progress of these sheets through the press; as well as in the apparition of Mr. Butt before a (supposed) British audience, as the duly commissioned emissary and advocate of Western Sessession. "Coming red-handed from the Kelly trial, and flushed with his victory over law and order, Mr. Butt is just such a champion of 'home rule' as befits his cause. There is something peculiarly characteristic of the race which he represents in the choice of him as an advocate of the rights of Ireland. With the shouts of the people over the escape of the murderer still ringing in our ears, this is he who has come to demand 'justice and fair play' at the hands of the people of Great Britain. No greater compliment, perhaps, in its kind could be paid to the magnanimity of the British people."*

Add to these two movements—both being, as already shown, part of one and the same design—the later aspect of the denominational movement as connected with the School Boards on this side of the Channel. That the so-called "compromise" on the part of Government in the matter of educational fees was rather a covert concession to the advanced papal party, having in view the accomplishment of the latter's grand project for absolutely controlling the education of the next generation in Ireland, than to subserve the particular interests of the English Church—at which it really aims a vital stab—is made sufficiently clear by Mr. Lowe's distinct avowal in his recent address at Halifax, in which he strongly condemned any attempt to re-open the question, on the plea that "the thing is done," and that, with the adoption of the compulsory system, refusal by the local Boards to avail themselves of existing denominational schools would involve an extra charge on the rates of at least four millions. The figures are as false as the logic. Protestant Nonconformists, with the Jews, willingly agree to forego, and the greater number refuse to accept, any Board fees; while the Established Church, with vastly greater means, will scarcely be behind other religious bodies in providing for her necessitous members. A general school tax in support of the latter, with those of the popish and ritualistic sects, would plainly be a recurrence to the principle of Church rates, and prove more intolerable to tender consciences than did that abolished impost. A policy of retrocession is a physical as well as a moral and a political impossibility; and to persevere in it would be to precipitate (what its more knowing advocates secretly aim at) total Church disendowment. The blindness or fatal infatuation of its clerical supporters in not perceiving this is simply incomprehensible! They have before them the warning example of a section of the Irish clergy, who, in opposing the National Board and clamouring for exclusive privileges, or, at least, concurrent endowment in the matter of education, provoked and precipitated the disestablishment and wholesale plunder of their Church; and yet, with a strange infatuation, there are many clergymen who are risking the same result in the case of the English Church; though the zealous co-operation they receive from the Jesuit party might, one would think, be sufficient of itself to open their eyes to the gulf before them!

But, aside from the secondary question of these beggarly fees, which voluntary aid could so easily supply, it is the PRINCIPLE involved, which principle is fixedly opposed to concurrent endowment, and the application of that principle to Ireland, that makes the early repeal of the 25th clause of the late Act an imperious necessity; compared with the maintenance of which principle the comparatively petty amount of pecuniary aid forced from the reluctant protestant ratepayer is undeserving a thought. It is as idle to ignore this principle as the millions around us who conscientiously hold it. It is just 20 years ago when the late Prince Consort reminded an approving audience that, in the matter of common school education, "the condition of the country is so completely changed within the last 50 years, that the old parochial division is no longer adequate for the present population," and that "our wants have outstripped

* *Standard*, Nov. 16. Mr. A. M. Sullivan and Priest Galbraith are fitly continuing the English campaign.

any existing system for supplying them."* Moreover, that principle is not now, as early in 1870, impaired by any religious checks, since the Education League has abandoned the purely secular part of its original purpose; while thousands of its present supporters are as favourable to judicious comments on the Scriptural text by a competent teacher as is Earl Russell, who has joined its ranks.† Unquestionably, the popular verdict of 1870 was in favour of some amount of religious instruction in all public schools; but it bore no particular reference to denominationalism. The so-called "compromise" was an after-thought, and the Parliamentary action thereupon received no public approval, save from the Government journals and certain of the Conservative organs; while the opposition to it from numerous quarters, quite independent of party, has daily gathered strength under the action of the School Boards. In brief, the question narrows itself into a choice between a moral and religious training by the *State of the otherwise neglected masses* in "*Gospel truths, with love and charity*," and *compulsory Church and Popish endowment*. The principle therefore involved—a catholic as well as the only really practicable one—if not inaugurated in North and South Britain, cannot with any show of justice or shadow of consistency be applied to West Britain.

May we not add, in again quoting Her Majesty's wise recommendation, (that if there is one cause of thankfulness at the Prince of Wales's providential recovery (in answer to a nation's prayers) greater than another, it is in the knowledge that his Royal Highness's views are in complete accordance with those of his illustrious Mother. As "the king never dies," and as in these British Isles each succeeding Guelph has been on this vital question of open education and freedom of conscience, loyally true to those principles which placed the family on the throne; so we have every guarantee that the most exacting constitutional citizen can reasonably require of the same consistent adherence to those principles in the person of the Heir Apparent. So lately as the 6th of April last, when sitting as President of the International Exhibition at the organization of its Educational Division, he gave a gratifying assurance of the same to those assembled around him; as on previous occasions, he declared his approval of that scheme of education which addresses itself to every class of mind, "without reference to political party, denomination, or social position." A system that in no way interferes with the separate existence and the largest extension of voluntary denominational enterprise. "I indulge a sanguine hope," added the Prince, "that the labours of this committee will teach many lessons which will tend to the improvement of the quality of primary education, and to the extension of that secondary instruction in science and art so much needed for the industrial progress of this country."‡

The remarks of the late Duke of Wellington, made in the House of Lords in 1840, in reference to a national profession of religion, apply with double force—especially when taken in connection with those of the Prince Consort (quoted on page xl.)—to the present critical juncture. "It has been my lot," said his Grace, "to live among idolators—among persons of all creeds and of all religions—but I never yet knew of a single instance in which public means were not provided sufficient to teach the people the religion of their country. They might be false religions—I know but of one true one—but yet means were never wanting to teach these false religions; and I hope that we shall not have done with this subject until we have found sufficient means for teaching the people of England their duty to their Maker, and their duty to one another. And, besides that, we shall be enabled to teach the Word of God to every individual living under the protection of her Majesty." And George Washington, in his Valedictory Address to his fellow-citizens on retiring from the Presidency, in 1796, put on record these memorable words: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who would labour to subvert these great pillars of human happiness, these props of men and citizens. The mere politician equally with the pious man ought to respect and cherish them. A volume could not trace all their connexions with private and public felicity. Let it be simply asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the authorities which are the instruments of investigation in courts of justice? Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds

* See page xl.—Bishops and clergymen formed part of the audience. † See page 81.

‡ Lord De Lisle, Mr. Le Neve Foster, Col. Scott, Sir John Pakington, Professor Willis, the Rev. W. Rogers (whose withdrawal from the London School Board is strongly regrettable), and Lord Henry Gordon took part in the same meeting.

of a peculiar structure, reason and experience forbid us to expect that morality can prevail in exclusion of religious principles."

True, the *Daily Telegraph*, taking sides, as usual, with the papal party in England, under a thin disguise of liberal protestantism (i.e., wholesale concession), pleads pathetically for the conscientious scruples of "the little Irish papists who swarm in Liverpool and London, Glasgow and Manchester," against the use of the standard translation of the Bible, and employs the stock arguments of the popish priesthood against its introduction in mixed schools: knowing perfectly as does the writer that his Jesuit clients are as strongly opposed to Bible reading in their own translation as in the authorised version; as well as that the parents of his "little Irish papists" are one and all sternly prohibited from sending them to rate-aided schools, whatever may be the rules of their management in this particular. "We are all sick of the School Board," says Dr. Goss of Liverpool; the mere "herding" of catholic with protestant children, says Dr. Manning (in substance), is contamination; "the very atmosphere of the place on our poor little ones," says his organ, "even under the legal protection of a conscience clause," would be "demoralizing," besides the imminent risk they would run of "losing their religion, the faith of their baptism, and their eternal inheritance."*

The further argument of the *Telegraph* on the injustice of taxing the "Roman Catholic ratepayer in order to pay for the Bible-reading to which he objects (?) in rate-supported schools," is still more fallacious, besides being singularly ill-timed: first, as it re-opens the whole question of a public school tax for national education, which was finally settled by the legislation of 1870,—and secondly, as the pecuniary return to the Roman Catholic body, not only in school buildings but even in the number who, despite an arbitrary mandate, do and will continue to attend rate-schools, is out of all proportion larger than the aggregate amount of any tax to which they will be subjected. Add to this, the additional sum in which ratepayers are involuntarily assessed for the tuition by Jesuits and nuns of those "little Irish papists" who crowd the workhouses—a preferential distinction claimed by no other denomination,—and the annually augmenting rate for the support of papist criminals, who largely outnumber all others collectively wherever they are to be found. By the official report of the Marylebone School Committee, it is shown that the higher charge of the (illegal) conventual institutions to which these privileged juvenile paupers are committed over the schools controlled and excellently managed by the Board, entails upon the ratepayers of that single parish an additional outlay of £364 per annum! While "upon the 2000 Roman Catholic children, estimated in our Parliamentary Return of August 1867 as being in the schools and workhouses of the metropolis, an endowment would be created for the direct promotion of the Roman Catholic religion in London of upwards of £30,000 a year, a sum equal to the former endowment to the College of Maynooth."† In the face of all which, and of endowed army, navy, and jail chaplaincies, to which the protestant taxpayer contributes, and which exceptional provision no other nonconformist sect asks for or desires, the local school rate in populous semi-Irish neighbourhoods is by the popish and such professedly Liberal journals as the *Telegraph* and the *Spectator* pronounced a grievance to the "conscience" of the Roman Catholic ratepayer! Who that gives the subject a moment's thought and is not led astray by mere sound without sense, will swallow an argument so transparently illogical—so manifestly absurd?

But the premises are in other respects as baseless as the inference is unsound—resting upon an entire misapprehension of facts with which the *Telegraph* editor cannot but be perfectly familiar. Mixed education being elsewhere approved by the pope himself, it can be no part of the popish creed in England that it is either "Godless" or a violation of its articles to accept its advantages. It is not the "catholic conscience" that is affected, but the arbitrary will of an Ultramontane local priesthood, to which thousands of individual Romanists may, and doubtless will, just as they are inclined, refuse to bow. The nation, through its Legislature, had not to do with the sect of Romanists, or the Jews (who raise no difficulties of any kind), or the Quakers (who, like the Jews, look after their own poor), but with a seething mass of uninstructed humanity, apparently of no creed; and it deals with the latter in its own way. As a professedly Christian, and not a heathen, nation, it embraces in its scheme of popular

* *Catholic Opinion*, July 9, 1870. See pp. 75—9.

† *The Bulwark*, Dec. See in the same article (which every Poor Law Guardian should read) the abstract of a Report, obtained through the action of the indefatigable Mr. Shaw, of the sort of places to which these young paupers, chiefly orphans, are sent; places "ill-fitted to make them good or industrious members of society."

tuition some leading elements of Christian truth, and discards the really "Godless" system of pure secularism. Shall any sect or body, religious or non-religious, forming numerically an infinitesimal fraction of this nation—shall "Roman Catholics," or Swedenborgians, Mormons or "Peculiar People," Nothingarians or Bradlaughite Atheists, arrest the prosecution of this National Resolve, or shall they prescribe aught that in the smallest way interferes with its fullest accomplishment? That is the question, and the only question.

To call that education "colourless" which (with a conscience clause on behalf of such inconsiderable minority) teaches the otherwise untaught offspring of neglect, of poverty, of crime, the few cardinal and only essential truths of a common Christianity, and inculcates all its practical precepts, is a palpable misuse of language. The stronger tints of a picture form its principal colours, not its lighter shades and subordinate details—which are frequently left by the master hand for some inferior artist to supply. The Christian man, early instructed from the Word of God, is none the less intelligently and conscientiously attached, though without bigotry—and that often from an earlier age than "fifteen or sixteen"—to a particular denominationalism; but it is his CHRISTIANITY that gives the colour to his actions, and that moulds his essential character. Any process of educational and catechetical drilling may turn out a sectary; or, as Earl Russell puts it (taking what we suppose to be the gist of his remark, on which Dr. Goss and the *Telegraph* bestow such unmeasured ridicule), the drilled pupil may belong to the Church of Rome or the Church of England, and yet not to the Church of Christ; but it is, or ought to be, the great and higher aim of all denominational teaching to make (with the Divine aid) good Christians. In this, therefore, both denominational and mixed schools point to a common object; and it is just on this account that the Ultramontane priest, no less than the secret or avowed sceptic, is charged with the fiercest hostility to the latter. "I have repeatedly," said Dr. Goss, the popish bishop at Liverpool, speaking lately from the pulpit of his "pro-cathedral"—"I have repeatedly in sermons expressed my willingness, and my desire and preference, for education without religion rather than education with the reading of the Bible and the singing of hymns." Again: "I have a great objection to what are called 'unsectarian' schools; I look upon them as an abomination. I am in favour of denominational schools; but if we cannot have denominational schools, then I say, let us have schools from which religion is altogether eliminated."

Here we have a candid priestly avowal with regard to Scriptural reading even without note or comment; a proof the most convincing that the present demand of the Educational League is unspeakably preferable to the payment of denominational fees for the sustentation and unlimited extension of popish schools under Ultramontane control. Were it an Archbishop Fenelon instead of an Archbishop Manning with whom we had to deal, the case would be widely different; as it would if an Archbishop Darboy were "metropolitan" of the English "province." Nominated by the home Executive, and not by the Roman bishop, he not only favoured mixed education but gave his full encouragement to the British and Foreign Bible Society's agents in circulating its edition of the Scriptures among his own people: a course of proceeding which, in this age of marvels, is impliedly condemned by some advanced organs of a "Liberal" Government on this side of the Channel! We set against the incendiary ravings of the Liverpool papal agent the converse pronouncement of the sainted (though uncanonized) Archbishop of Cambrai: "As God's everlasting Word is the source of all truth, one sentence of Holy Writ is more precious than all the books of the world together. With what love, faith, and admiration ought we not to study the doctrines of Christ. Henceforth with St. Peter let us say unto him, 'Lord, to whom shall we go? Thou hast the words of eternal life.' By one moment of loving recollection in the presence of God, the light of truth is more clearly manifested than by all the reasonings of men."

To this pronouncement by the most deservedly distinguished modern prelate of the "unchangeable" Church, as it does not appear in any work which has as yet received the honourable distinction of being *Indexed*, English authorities may warrantably appeal; while "protestant" journalists may rest comfortably assured that no violence is menaced to the consciences of any "little Irish papists," even though involuntary daily listeners to a short passage from the good book which a wiser Roman Catholic bishop than Dr. Goss has described as "the source of all truth," and "more precious than all the books of the world together."

In a word, as it is indisputable that the public feeling which two years ago was so generally manifested in favour of *some* religion entering into the elementary training of our juvenile population was rather opposed to a wholly secular tuition from which

religion is "altogether eliminated," than the effect of any zeal for rate-aided denominational tuition—which, on the part at least of Protestant Nonconformists, was a thing never for a moment contemplated—so the "compromise," we repeat, was an after-thought; one made with the papal agents; and which the best and all the true friends of the National Church whose sympathies extend to their Irish brethren, will, it is believed, see the wisdom of early rejecting.

The Ritualistic movement, incidentally discussed in the following pages, has likewise entered on a new phase: contemptuous defiance of the law, led by two Canons of St. Paul's Cathedral, being exchanged for laboured pleas in justification of questionable and now legally prohibited usages. A reform of the Ecclesiastical Courts* and the early enactment of the Parochial Councils bill, or one of similar character, have become more than ever absolute necessities of the time—if, *i.e.*, the plague is not to spread to every part of the country. "We can't," writes Mr. Long, "be fighting *Maconochie*, *Purchas*, and *Bennett* cases all our lives. Those cases we *have* fought, or are fighting to some purpose; and the law has been declared. It remains for the Bishops to put it into force. We laymen shall be only too pleased to see them do their own work well, and taking their stand resolutely towards refractory clergymen. But it is precisely because it is found that Bishops won't or can't control clergymen of extreme Ritualistic views that Parochial Councils have been suggested, and unless a better way can be shown us, to that we must adhere."†

Thus, scarcely is the pamphleteer's pen dry, ere some unlooked-for sequel deranges the whole fabric of argument and inference. It is believed, however, that the above addition, no less than the structure of the whole work, despite its acknowledged imperfections, rests, both as an argument and a body of suggestive facts, upon a basis which is perfectly immovable; and that, spite also of any blemishes arising from haste in preparation, it may, in the main, like the well-digested lessons of history, prove seasonable not only for a crisis, an age—but for all time, and under every possible change; while as far as our own country is more immediately concerned, such lessons from the past can never lose their essential value so long as successive generations adequately realise that "the principles of liberty, the principles of religion, and the principles which ought to regulate all social intercourse between man and man, are not

* There are six of these courts, all, with one exception, as old as the Norman Conquest—the Arches Court, the Court of Peculiars, the Prerogative Court, the Court of Faculties, the Vicar-General's Office, and the College of Advocates. They are nothing better than fossilized relics of a semi-barbarous age; whose administration, says Murray, is "confined to an exclusive body of practitioners, separate from those practising in the other courts, and the evidence of witnesses is taken upon written interrogatories out of court." Parliament has no control over the judges, nor "any power of removal on addresses from both Houses, as in the case of the judges of other Courts." They are paid by fees, no salaries attaching to any of the officers thereto belonging. Mr. Dickens, in his humorous tale of *David Copperfield*, throws some light on the unique working of the College of Advocates, Doctors' Commons. It would be the first act of any honest well-intentioned Minister to make a clean sweep of the whole cumbrous machinery of antiquated abuse, and to substitute for them two Courts, properly constituted—by whom every thing now done (or professed to be done) by them could be inexpensively, speedily, and effectually accomplished.

† For parishes, Mr. Long's remedy will doubtless avail, but for cathedral and college edifices we must look to some other form of corrective. Thus, with a view of popularising semi-popish usages, dresses, &c., symbols of the doctrines they seek to revive, the pair of refractory Romanising Canons of St. Paul's are resorting to the old Jesuit scheme (detailed in Ranke) of attracting people to lectures on non-doctrinal and popular subjects, accompanied by short and varied services in which some of these usages and dramatic costumes are temptingly displayed. They are only, however—as will soon be seen if they are not stopped—designed as the *thin end* of the wedge, pointing ultimately to the celebration of full mass in the choir. Whether the "young men" of London will consent to be the passive accessories of a deep-laid plot to unprotestantize the metropolitan church, remains to be seen. We regard it as extremely doubtful. The new Dean may complacently wink at an innovation which his predecessor would have sternly prohibited; but the citizens of London, by whose forefathers, indiscriminately, the cathedral was built, and who have liberally, with others, contributed to its more complete embellishment as a great national fane for protestant (not popish) worship, will more probably share the views of the late Bishop Blomfield (so lucidly expressed in his *Memoirs*), which, approving a division of services, was inveterately hostile to any public formularies instituted by individual caprice, or other than those prescribed by the Church. Security against popish innovations in ritual *only* lies in a close adherence to this safe rule: the legacy of an incomparable prelate, who yet carried concession to the utmost practicable length. If acted upon, and both sexes admitted, *every canon and prebendary preaching in turn*, obviously no objection remains to the "Tuesday Lectures;" especially if of the character of Mr. Spurgeon's New Year's sermon.

now taught for the first time, are not learnt by any single generation, but have been handed down to us, generation after generation, for seven or eight hundred years." It is the historical truth of this recent and timely affirmation by Mr. Sotheron Estcourt—a truth over and beyond any "written code or Act of Parliament," and resting on "the tone, the temper, and the character of the British people" (to use the wise old statesman's pregnant periods), which is one leading object of our New Year's Offering to demonstrate. If only some of those unread in the sage lessons of "CONINGSBY," who nevertheless modestly claim the exclusive prerogative of state-rule in a great constitutional country boasting such venerable traditions, are, by a glance at these pages, led to adopt the formidable resolve of the Honourable Mr. Cassillis, and, feeling that modern legislation (in accordance with great principles) "requires a deuced deal of history," to do no more than to "brush up one's Goldsmith"—leaving Rapin, Hume, Macauley, Froude, Stanhope, Freeman, &c., to the pedants of humbler life—something, well worth the trouble of writing, or rather compiling them, will have been achieved. "Information," said Sidonia, in communicating to his political *protege* certain secrets of political success, "commands the world." One thing is certain, viz., that were *historical* information in its barest outline (which necessarily includes the famed Isidore forgeries) universally possessed, POPERY, with its later definitions—supposing mankind also possessed a conscience—would momentarily collapse. Whatever, at least, of its dogma and ceremonial might, from the inveteracy of habit, survive such general illumination, who can doubt that the spiritual supremacy of an ignorant and doting Italian priest, with his legerdemain, his "infallibility," his Concordats,* his cheating "miracles," his fabulous "Decretals," and all his other worn-out impostures, would be buried in the same tomb of "all the Capulets" as that which sepulchres his Temporal Princedom?

It is perhaps proper to add, that any allusions to the present Representative Chamber—as being on many occasions, when not closely watched, notoriously non-representative and self-seeking—are in no case presented as the avowed opinions of the Conservative, or of any other party in the field of politics, as such. Whatever may be individual opinion—*e. g.*, that of a departed writer, who was led to form it from long and close personal oversight and registration of senatorial doings—we find the leading organ of the present Opposition, in its issue of Dec. 5, expressing itself as follows: "Mr. Disraeli, who has been in a minority in the House of Commons the whole of his political life, nevertheless loyally accepts it as the faithful register of public opinion. Mr. Gladstone, on the contrary, who has nearly always had the satisfaction of finding himself on the side of the majority, the very moment that he ceases to be so, or that the majority will not pull precisely in the direction in which he would draw it, appeals from the House to the country, and declares that the former is corrupt, obstructive, timorous, while the latter is sound, frank, and determined." It may perhaps be the shrewd opinion of some, both in and out of Parliament, that the most memorable example of the former's corruption obstructiveness and timorousness which modern times have exhibited, was when, on the 2nd of May, 1870, they voted with the Minister against the motion for actual Convent Inquiry, and accepted the ignominious "compromise" prepared to their hands by a Jesuit provincial—contrary to that National Fiat in 1868 which *was* undoubtedly sound, frank, and resolutely determined. It is confidently trusted that the legislative acts of 1872 will place the Lower House in a position of harmony with the wishes of the nation.

With regard, indeed, to party politics—as parties are now constituted—it is scarcely necessary to say that, as no party hand or political bias guided anything herein written, so all party advocacy, as such, is emphatically disclaimed. *i. e.*, beyond that of Protestantism, with which Constitutionalism is inseparably bound up. Living remote from towns—unknown to fame, and sedulously courting in the decline of life the most complete domestic privacy, the author's earlier and later alliance and sympathies, which are honourably inherited, have been with the party of Whigs: an alliance, which (bating a brief temporary interval when a Whig-Radical movement compelled a change of Ministry for purposes purely factious, and with results as damaging to public interests as they were obstructive and barren of results) has continued until after the accession to office of the present Ministry. If subsequent events have opened his eyes to the direful peril of that mischievous alliance since consolidated by those in office with the greatest enemies of the country, such has also been the case not only with multitudes of traditional Whigs, but with an equal number of old-school Radicals—of those, his youthful contemporaries, who, "began life as Liberals when Liberalism meant something less advanced than the ultra-Toryism of 1871;" as recent elections and

* See the Rev. E. F. Foulkes's paper on Concordats read at the late Church Congress.

other significant manifestations all over the country unmistakably show. Some such, especially those occupying a public position—a large number, perhaps—may still “remain ‘Liberals’ in their own despite, when Liberalism is rapidly verging into Revolution,” as “in politics it is far easier to change your principles than your party;” they may “still follow Mr. Gladstone, reluctantly, uneasily, perfunctorily, simply by force of habit and from lack of courage to shake off the connections of a life-time;” * but to those who move in a private sphere, yet are no less responsible members of the British Commonwealth, and have perhaps equal interests at stake, while properly solicitous for others who will come after them, it is as much a constitutional right as a bounden duty to exercise what opportunities may yet lie before them, however humble their efforts, to assist in rescuing the country from any irremediable misfortune which the ambition or the party infatuation of political and official leaders at the state helm may heedlessly or traitorously provoke. The Country and the Constitution in Church and State are not made exclusively for the chance holders of public office, how high soever their station and whatever their talents, but for the PEOPLE at large; and the mere possession of the elective franchise entails upon every subject of the Crown a degree of moral responsibility for which he is accountable to a present and a future generation. Let then those who are overweeningly covetous of a reputation for “dull consistency, the vanity of vulgar minds,” sacrifice, with their inmost convictions, all public interests, and continue, “reluctantly, uneasily, and perfunctorily,” to adhere to a so-called “Liberal” party and party-leader, and any mis-named “Liberal” policy inaugurated by such leader; let them do this; but to such as we have described there is at the present moment only discredited, only recognized, two great antagonistic parties claiming the conduct of public affairs—Constitutionalists and Revolutionists, Monarchists and Republicans (or Democrats), Conservative Nationalists and Destructives—whatever you like to call them. The latter comprise a motley group, whose separate ends are diverse, and in some cases strongly antagonistic, but whose power for mischief has hitherto been derived from the alliance with them of certain old Whig politicians—not all of that class; for, says the journal quoted above, “the best of the party have broken away from it and become Conservatives, or have withdrawn from all party ties”—but a sufficient number to give it the coherence and strength it has lately possessed. “If the latter were left to themselves,” continues this writer, “they would be powerless; it is by dragging the Whigs and men of Whig opinions with them that they at once acquire the strength to do mischief, and conceal from the world what they are doing. There can be no danger to property, it is said, from a party of which the Hartingtons and Granvilles, the Argylls and Sutherlands, are members; and thus the invasion of property has already begun, and, under the leadership of Mr. Gladstone, may go on till it acquires an impulse which the impaired strength of Conservatism will be unable to resist.” Therefore he adds—as it is a thing generally conceded, and an “Old Whig,” in a letter to *The Times*, dated from Brooks’s, which has made some stir in parliamentary circles, ingenuously avows that a leader belonging to his party is just now impossible, and wholly out of the question,—“the real duty of the Whigs is obvious. There is no need of anything that can properly be called a coalition if only men will have the courage of their convictions, and place themselves by the side of those with whom they agree. On what point do the Whigs now differ so gravely from Lord Salisbury and Lord Cairns that a compromise might not be effected in the course of a single interview? On what great issue do they agree with the Radicals? All questions of religious privilege are now settled. The only ecclesiastical issues likely to arise in our time relate to the English and Scotch Establishments and to Irish education; and on both of these the Whigs are, we should suppose, much more in accord with Lord Derby and Mr. Disraeli than with Mr. Gladstone and his Romish and sceptical advisers. . . . On the issues of the day they are Conservative; on all the main questions likely to be raised by Mr. Gladstone’s Government their inclinations and convictions will coincide as closely with those of

* *The Standard*, Nov. 9.

The following Table of Administrations during the present century will perhaps furnish a useful index of reference to some parts of this work:—Henry Addington, March, 1801; William Pitt, May, 1804; Lord Grenville, Jan., 1806; Duke of Portland, March, 1807; Spencer Perceval, June, 1810; Earl of Liverpool, June, 1812; George Canning, April, 1827; Viscount Gpdereich, Aug., 1827; Duke of Wellington, July, 1828; Earl Grey, Nov., 1830; Lord Melbourne, Aug., 1834; Sir Robert Peel, Nov., 1834; Lord Melbourne, April, 1835; Sir Robert Peel, Sept., 1841; Lord John Russell, June, 1846; Earl of Derby, Feb., 1852; Earl of Aberdeen, Dec., 1852; Viscount Palmerston, Feb., 1855; Earl of Derby, Feb., 1858; Viscount Palmerston, June, 1859; Earl Russell, Oct., 1866; Earl of Derby, June, 1866; Benjamin Disraeli, Feb., 1868; W. E. Gladstone, Dec., 1868.

Conservatives as those of one Conservative do with another's. It is not a question, then, of 'a coalition under some such colourless chief as Lord Derby;' it is a question of co-operation between those who are really in accord, of union between parties whose present principles and future hopes are identical, though their past traditions are different. They have reached the same point by distinct roads; they are now aiming at the same goal; why should they not travel together? They are threatened by a common foe; are they to run the risk of being singly crushed because they were formerly in arms against each other? The Whigs are called on for no sacrifice but that of personal animosity to one or more of the Conservative leaders. If, rather than make that sacrifice, they continue in obedience to Mr. Gladstone in alliance with the Dilkes and Taylors, Rylands and Bradlaugh, they deserve the fate in store for them.*

Some of our comments on the plague of popish Ritualism in the American Episcopal Church (p. 120) have also received an additional illustration, as gratifying and hopeful as were its earlier aspects threateningly foreboding; and an example is thus set to the Mother Church, which—unless disestablishment is courted by others than the Ritualists themselves—it behaves either Convocation or the collective Episcopate speedily to follow. Not only is the noxious heresy itself disclaimed and reprobated by the unanimous voice of the General Convention, but the American House of Bishops have asserted the evangelical interpretation of the Church office of Baptism in accordance with that of its Anglican framers. In both acts, old school "high" and "low" churchmen, by comparing notes, happily discovered a common ground of hearty agreement—as also in their concurrent acceptance of a comprehensive Hymnal. Towards the former decision the sterling eloquence of Dr. Vinton of Massachusetts (first among his peers), who really exhausted the whole argument, both historically and logically—of Dr. Craik of Kentucky, Drs. Paddock and Schanck of Long Island, Mr. Barbour of Virginia, Dr. Jackson of Connecticut, Mr. Morgan of Iowa, Mr. Carter of Maryland, (with others doubtless of equal note, the reports of whose speeches have not reached us) powerfully contributed.† "It was a Convention," said Bishop Stevens, in afterwards addressing a synod of his diocese, "to which we went trembling, and almost with alarm, and out of which we came singing a Te Deum of thanks to Him who made men to be of one mind. For in all the nine General Conventions in which I have engaged, four in the House of Bishops and five in the Lower House, it has never been my fortune to witness such unity of mind and heart as was manifested on that occasion; and the moral effect of that unity will be felt for years, and carry the Church forward for ages." Apropos of this Convention, a statement (accompanying a summary of its doings) in the *Philadelphia Inquirer*, a daily journal of high standing, that, "on the authority of its Journals and the Church Almanacks, scores of clergymen receive individually less, often much less, than a thousand dollars (£200) per annum, that the pastors number 2838 and the parishes, rich and poor, but 2806, that in brief the labourers are superfluously numerous and the (pecuniary) harvest deplorably scanty"—"in which statement," says the *Episcopal Register*, "we believe there is more truth than poetry"—joined to the circumstance that this practical result of pure voluntarism applies to only one, and that the wealthiest denomination in America—supply jointly the best answer that can be made to the specious arguments and gross misstatements of the Liberationist leaders and lecturers amongst ourselves; who, impatient for the "social equality" of the clerical order (the sole motive spring of the anti-establishment crusade), incessantly point to the example of the United States; where, on a nearer view, we find that, beyond the great cities, not only are the ministers of religion of every sect worse paid, but that clerical *caste* more obtains, than in England and Scotland. The madly destructive object of the Liberationists once achieved, non-episcopal clergymen of education and prominence will inevitably lose on the instant that public consideration and social rank now ungrudgingly accorded to them: "equalling," said the late Dean Lowe, "and sometimes eclipsing that of our lesser dignitaries." Let them be wise in time! Let them at least take alarm at the undisguised motives which prompt their Jesuit allies to join hands with them in subverting the Constitution; let them, for God's sake, look the real issue—if, with the aid of such allies, the present agitation prove successful—fairly in the face: "The Reformation entirely overthrown, the Revolution settlement cancelled, and all the essential liberties of the country subverted."‡

"If we be asked," writes Macaulay, "what has made us to differ from others, the answer is, that we have never lost what others are wildly and blindly seeking to regain. It is because we had a PRESERVING REVOLUTION in the seventeenth century that we have not had a DESTROYING REVOLUTION in the nineteenth."

* The *Standard*, Nov. 9, 1871.

† The *Rock*, Nov. 3, 1871.

‡ Those in the *Churchman* (Baltimore) of Oct. 27th, were the last received.

THE PAPAL GARRISON.

CHAPTER I.

RELIEF ACT OF 1829—PROHIBITION OF MONACHISM—WISDOM OF THAT PROHIBITION—ITS APPROVAL AND ACCEPTANCE BY ROMAN CATHOLICS IN 1829—CONDITIONS OF CONTRACT VIOLATED BY THEIR SUCCESSORS—PERMISSIVE DISSOLUTION OF FEMALE CONVENTS—A LEGISLATIVE ERROR—THE COWL TAKES REFUGE UNDER THE VEIL—ACTUAL EXEMPTION OF NUNNERIES—MR. ERLE'S DEFINITION—MR. NEWDEGATE'S MOTION FOR ENQUIRY—EVASION OF THE BEQUEST'S ACT—PAPISTS AND PROTESTANTS ALIKE INTERESTED—WHERE THE RESPONSIBILITY NOW RESTS—ANCIENT CATHOLIC AS DISTINCT FROM PAPAL MONACHISM—PLAN OF OUR WORK.

In the "Roman Catholic Relief Act, passed in 1829," is the following clause:—

"If any Jesuit, or member of any such Religious Order or Society as aforesaid, shall, after the commencement of this Act, come into this realm, he shall be deemed and taken to be guilty of a misdemeanour; and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life."

Another clause of said Act provides that any member of such Religious Order who shall within this Kingdom admit any other person to membership in the same, either as a regular ecclesiastic or as a lay brother, he shall be guilty of misdemeanour, and shall be liable to fine and imprisonment.

The same Act provides that, whereas certain members of such Religious Orders and Communities of the Roman Church were already residing within the United Kingdom at the time of the passing of said Act, they shall be duly registered, in a form and manner prescribed.

And the Act sets forth that the object of such stringent provisions is the "gradual suppression and final prohibition" of said Orders, Congregations, Communities, Brotherhoods, &c.; &c.

It was a wise precaution, and there was nothing oppressive in it. Similar enactments had been made in other countries, where the Roman Catholics were, and are, in the immense majority, or rather where they form the bulk of the population—had been made by Roman Catholic Legislatures, and confirmed by Roman Catholic Sovereigns. And those neighbouring nationalities who had not then so legislated have since done so: * the measure of "suppression and prohibition" being cordially approved by the most liberal, enlightened, and generally advanced statesmen of the same.

Nor without good reason have modern statesmen, looking at the history of the Romish Religious Orders, and the mark which the confraternity they combinedly make, under that ecclesiastical chief who is their common head, and to whom alone they are, whatever their name, bound by the most solemn oath of spiritual and temporal allegiance that *can* bind a man, or a body of men—

* The case stands as we state it, although Jesuits and others have since wormed themselves into the community in more than one country, and in France within the last twenty years have been recovering their former status. See the Bishop of Lincoln's *Diary in France, and Notes at Paris*.

looking, we say, at the mark which this many-coloured fraternity have made in the political, to say nothing of the social, condition and affairs of European countries and communities,—it was not without *good reason* that the sagacious, far-sighted Duke of Wellington introduced this saving provision into the Roman Catholic Relief Bill of 1829, and that a British Parliament and a constitutional British Sovereign made it law.

Without the foregoing carefully drawn clauses the Relief Bill would not have passed either House of Parliament, nor would the King have signed it. Moreover, these clauses received the (avowed) concurrence of those on whose behalf the act was passed. Roman Catholic ecclesiastics and journalists accepted them. Despite the cavils of a few of that religion, whose influence was then inconsiderable amongst their British co-religionists, they (in appearance) cheerfully accepted the *condition* on which their civil and political shackles were removed. The monastic and conventual system, they said, is not a *necessary* part of the Catholic Church in any of its branches; it has had a bare existence in England within the present century; and *no* fear on the part of timorous alarmists who look back to old times of monkish influence and conventual licentiousness is more groundless than that monkery will again obtain any foothold in England. So they said; and generous, credulous, trusting John Bull believed the accredited mouth-pieces of Anglo-Romanism.

But these "catholic organs" and mouth-pieces of Rome (in England) only spoke for *themselves*. They spoke sincerely, i.e., the most of them—and they were *allowed* by their superiors at Rome so to meet the Government of the day—so to disclaim any intention or wish to extend the monastic system in Great Britain or in Ireland—so to represent, that monachism was in no respect an essential element in the constitution of the Roman Catholic Church in these islands, or any where else—so to accept, with apparently unreserved approval cordial consent and full concurrence, that particular and specified *condition* of the emancipation boon which the Government of the day prescribed. Despite, we repeat, the cavils of an insignificant and uninfluential faction of the Roman Catholic body in England, the condition was *accepted*, and the above clauses were, by mutual approval, incorporated in the Act of 1829; and afterwards legislatively confirmed in 1860.

And there they stand. These clauses, carefully worded, and supervised by the Duke of Wellington's Cabinet, remain on the Statute Book, part and parcel of the unrepealed—and may we not add, unrepeatable—law of the land. And the Sovereign, the Parliament, the People of Britain have kept their faith with the Roman Catholic priesthood. Every civil and religious privilege sought for has since been fully extended to the professors of the Roman Catholic faith; and to every office below that of Lord Chancellor of England have they been, without check or hindrance, admitted. How well the Roman Catholics—or, at least, their priesthood—have kept *their's*,—and to what extent they have fulfilled *their* part of the contract made in 1829, may be seen by the following results:—

The *Catholic Directory* for 1870 reports,—in the "diocese of Westminster," nineteen communities of men; in the "diocese of Beverley," four; in the "diocese of Birmingham," three; in the "diocese of Clifton," three; in the "diocese of Hexham," one; in the "diocese of Liverpool," seven; in the "diocese of Menevia," five; in the "diocese of Nottingham," five; in the "diocese of Salford," five; in the "diocese of Shrewsbury," four; in the "diocese of Southwark," thirteen: total of Jesuit, Dominican,

Benedictine, Franciscan, and other interdicted and illegal houses, sixty-nine.*

In these sixty-nine "communities of men," a full dozen or more religious orders or congregations who had not, properly speaking, a footing in England at the date of the Relief Act, some of whom had been wholly suppressed, and some of whom had never obtained entrance into the country, are represented. Thus the Dominicans, or "Black Friars"—whose annals, as connected with England, as well as elsewhere, have been particularly infamous, and who, after a fierce struggle for existence and great tenacity of life, were dispersed in 1559,—have now a flourishing and daily increasing "province," with a full staff of officials, under a resident provincial: their head-quarters at Haverstock Hill being a monster establishment, rivalling old St. Bartholemew's, with a church in course of erection calculated for 5000 worshippers—and, of course, a *female* community attached, (or they would not be Dominicans). They have also several rural nunneries.

Observe, in passing, that "congregation" is the designation in popish nomenclature for a confraternity of more modern date than the old historical orders of Benedictines, Carmelites, &c., and generally smaller in the number of its members, as, e.g., the "Fathers of St. Francis de Sales," "Fathers of the Missions," "Passionist Fathers," "Servite Fathers," "Brothers of Mary," "Oblates of Mary Immaculate," &c. In those rules which place them immediately under the pope, and make them equally obnoxious as residents in the British Isles with the older brotherhoods, they are essentially the same—or their foundation would never have been approved at Rome; nay, they are, as a rule, more intensely ultramontane (if possible) than the latter, being, with the single exception of the Oratorians, more completely in accord with the Jesuits, whose potent sway is as absolute over them as over any of their own branch establishments; and the pontiff is as much the *de facto* proprietor of their property in houses, lands, money, investments, &c.

* To make the above territorial designations perfectly clear to the protestant reader, we may just mention at the outset, that the term *diocese* in the *Catholic Directory* stands for "district," or "vicariate," under the pre-aggressive scheme of 1860, when in England the limits of the latter were contracted, and their number increased from eight to twelve. Westminster comprises Middlesex, Bedfordshire, and Essex; Beverley, Yorkshire; Birmingham, Oxford, Stafford, Warwick, and Worcester; Clifton, Gloucester, Somerset, and Wilts; Hexham, Cumberland, Durham, Northumberland and Westmorland; Liverpool, Hundreds of West Derby, Layland, Amounderness, Dimsdale in Lancashire, and the Isle of Man; Menevia, Hereford, Monmouth and South Wales; Northampton, Bedford, Buckingham, Cambridge, Huntingdon, Norfolk, Northampton and Suffolk; Nottingham, Derbyshire, Leicester, Lincoln, Nottingham and Rutland; Plymouth, Devon, Dorset, and Cornwall; Salford, Hundreds of Salford and Blackburn; Shrewsbury, Cheshire, Shropshire, and North Wales; Southwark, Surrey, Berks, Hants, Kent, Sussex, and the Channel Islands.

Scotland remains, as before, divided into three districts or vicariates: "Eastern," comprising Edinburgh, Kircudbright, Dumfries, Roxburgh, Berwick, Selkirk, Peebles, Haddington, Linlithgow, Stirling, Clackmannan, Fife, Kinross, Perth, Forfar, and Kincardine; "Western," comprising Lanark, Ayrshire, Wigton, Renfrew, Bute and Arran, Dumbarton, Argyll, the Hebrides, and the Southern part of Inverness; "Northern," comprising Aberdeen, Banff, Moray, Nairn, Ross, Cromarty, Southerland, Caithness, and the northern part of Inverness, along with the Orkney and Shetland Islands. It is in contemplation to subdivide these divisions by erecting the old see-towns into bishoprics, with their circumjacent territory, as nearly as possible in conformity with former limits, making Glasgow the new "metropolitan see." As preparatory to which a Mr. Eyre has been raised to archiepiscopal rank, and a cathedral erected named "St. Mungo's," after the ancient structure in that city. The Protestant Episcopal body of N. B. have wisely determined to anticipate this movement by making Edinburgh a primatial see, and building a cathedral of noble proportions for its intended Archbishop: which desirable object a munificent bequest for that express purpose and some handsome proffered subscriptions will enable them to carry out in a fitting manner. Between Protestant Presbyterie and Protestant Episcopacy there is, as the Duke of Argyll has shown, no actual rivalry—certainly no antagonism.

Farther enumeration under this head is unnecessary. Suffice it, that other long exiled orders have re-appeared, and are yearly increasing in the number of their members, and their houses—all built on freehold land—for which they obtain, in some way or other, substantial endowments.

Suffice it, also, that the dwellings occupied by these religious houses are, with very few exceptions, no mean abodes, but substantial, curiously constructed fabrics—in some cases standing on sizeable estates—the gift generally of wealthy perverts.

Here then we have in this hopeful picture a practical commentary on that notable provision of the Act of 1829, which required, as the express condition of Roman Catholic Emancipation, and to secure the bringing about of the “gradual suppression and final prohibition” of the Romish orders, congregations, communities, brotherhoods, &c., in Great Britain, that the members of such orders, &c., should not be increased—which made it penal for them to “come into this realm”—which made it a “misdemeanour,” subjecting the misdoer “to fine and imprisonment” who should “within this kingdom admit any other person to membership”—which directed that every religious house and every *religieuse* at that time existing should be duly registered!

To this let it be added, that by other statutes it is illegal to convey real estate, money gifts, or any species of actual property, to any *religieuse*, as such, and that no purchase or sale by such person on behalf of himself or his order is valid in law. The property by them now held having been conveyed, by an ingenious process, in such form that, though the letter of the statute is not infringed, the conveyance and possession are as secure as in ordinary cases of purchase and sale. Every Roman Catholic lawyer knows as well as did O’Connell how to “drive a coach-and-six through an Act of Parliament.”

The only difficulty under present statutes relates to permanent endowments. Mr. Arnold a B. C. solicitor of some experience in conveying property to religious houses, said in evidence before the Parliamentary Committee on Monastic and Conventual Institutions last May 28th: “In all monasteries there is a power of selling, realising, dividing, and distributing the property which is held in common by the whole of the community, and that power is perfectly inconsistent with the permanence of endowments to such institutions. I do not think that the act of 1860 gives any relief to Roman Catholics with respect to the law of superstitious uses, because there is no instance in which any monastery in which such observances are practised has availed itself of its provisions.”

We have said that the prohibition of brotherhoods attached to the papal see was a statesmanlike provision, and that the clauses were carefully worded and closely conned by the Duke of Wellington’s Cabinet. Our legislators of 1829 acted with wisdom, *as far as they went*, but they did not go far enough; and the reason they did not is perfectly clear. With only sixteen female convents in the length and breadth of the island, and those sisterhoods of ladies generally connected with ancient and respectable Roman Catholic families—swayed also by the assuring representations of some “old school” Roman Catholics, such as Charles Butler, Dr. Poynter, and the titled members of the “Catholic Committee” that these were quiet and retired retreats, the vocation of whose inmates—many of them venerable for age as well as sanctity—was anything but that of proselyters and propagandists,—these representations, perfectly accurate

at the time they were made, naturally withheld the Government of the day from any legislative action in reference to female communities.

Had, however, the Duke and his colleagues known what some Continental legislators knew—had England recently passed through the experience of popish France, Italy, Spain, and the South American states—had they been sufficiently familiar with the history of monachism, both ancient and modern, which has proved, as it is now proving, that monks and nuns are inseparable—that, at least, where monks are, there are and always have been, nuns—albeit the latter may be (as sure we are many whole houses are) “chaste as ice, pure as snow”—that, by some irremediable instinct in the nature of both cloistered and uncloistered nuns, whether generated from kindly sympathy or some other sentiment active in the female breast we presume not to determine, their spiritual directors and their priestly co-workers must, as a rule, be those of the other sex who, like themselves, are trebly bound to vows to which “secular” priests are only partially committed—had “the iron duke” apprehended these inevitable contingencies—he would certainly have never consented to that clause in the Act which provided “that nothing herein contained shall extend or be construed to extend in any manner to affect any religious order, community, or establishment, consisting of females bound by religious or monastic vows.”

Herein, however, his wonted foresight lamentably failed him! and as such was the case, and female monasteries and convents* are under the Act of 1829 legalised, and therefore protected, by the magisterial authorities, we must, we suppose, regard them as a recognized institution in our midst, like as are any other domesticated communities or charities planted in English soil; claiming, on their behalf, that they be surrounded with those safeguards against abuse, both in their internal management and in that of the funds by which they are maintained, which are guaranteed to other corporations: and this not merely for the protection of the inmates, but that of their relatives, and of all, in fact, who are directly or indirectly interested in them.

True, it is attempted to be shown that female convents are just as illegal as monasteries for men, and the evidence of several legal witnesses before the Parliamentary Committee is designed to convey that impression. But this is only a shrewd scheme of the monkish fraternity, and one often practised by them in a variety of ways, to save themselves under conventual protection. As has frequently taken place before, the veil is to cover the cowl. And so the aim of the B. C. lawyers is, by putting both together as equally proscribed, and outside of the law, to procure the removal of those legal disabilities which practically affect only one.

Convents are so far illegal that they cannot receive money bequests for “superstitious uses,” and if only sisterhoods under vows, cannot be registered as charities; “but,” says Mr. Erle, “a convent is a community of persons living together, and were property given to them it would be a charity if they were associated for charitable purposes; but it does not necessarily follow that they are, though the property may be given to trustees. Supposing there is a school in connection with a convent, and supposing the trust to have other objects, the

* “CONVENT.—(*Conventus*, Latin.)—An assembly of religious persons; a religious house; a monastery; a nunnery.”—*Johnson*. The term, applied indifferently, as is monastery, to male or female communities, is by many, through a vulgar error, used exclusively to designate the latter.

property given to it, so far as the school is concerned, would be charitable property.... If an endowment were left to the support of ladies who taught a school and prayed together, it would not divest it of a charitable character so far as the teaching was concerned, but any portion of the endowment devoted to praying for the dead would be void in law." Mr. Erle only adds of convents, "There is great *doubt* of their legality. In the Act of Emancipation there was a special provision against founding or endowing monasteries and convents, whether schools or not, by excepting them from the benefits of the Act. By the 9th and 10th Victoria certain penal sections of the Catholic Emancipation Act were repealed, but no exception was made to the 37th clause of the Act, excluding nunneries and monasteries from the benefits of the act. He doubted very much whether they were really exempted from the operation of the law or not, but nobody could doubt that it was far too serious a question to be pleasant to them. . . . The present state of the law rendered it quite impossible to enrol any property conveyed to them which did not relate to charitable trusts without risk of the loss of the property. Of course if the conveyance was for purely charitable purposes, such as a school, it could be enrolled; but if it were accompanied by a condition that it should be taught by nuns, he had serious doubts whether the addition of that condition would not vitiate the trust. The question is very doubtful, and a very serious one. On the question of a convent simpliciter it is not a charity, but it may be associated with a charity. The mere fact that they were a community of women living together for pious purposes would not make a bequest to them a charitable bequest."

And Mr. Harting testifies, that "the inmates of convents are excepted from the penalties of transportation imposed upon monks." While a clause of the Act of George IV. before quoted, expressly provides, "that nothing herein contained shall extend, or be construed to extend, in any manner to affect any religious order, community, or establishment, consisting of *females*, bound by religious or monastic vows."

At the same time it must be kept in view that the act of 1829, though clearly sanctioning nunhood, as clearly contemplates its gradual suppression; although it has so happened that since the passing of the Act, the number of female convents in North and South Britain, instead of diminishing (as the Duke of Wellington's Cabinet were led to suppose they would) has increased from *sixteen to two hundred and thirty-three*: a noteworthy circumstance, as that increase has more than kept pace with the corresponding increase of monasteries for men, viz., from *six* in 1830 to *sixty-nine* in 1870.

But this is only the old story; a repetition of what has occurred in hundreds of cases before.

Mr. Newdegate in moving, on the 29th March, for a "Select Committee to enquire into the existence, character, and increase of conventual and monastic institutions or societies in Great Britain, and into the terms upon which income, property, and estates belonging to such institutions or societies, or to members thereof, had been respectively acquired and were received, held or possessed," remarked that "such an increase as was now growing up had never been witnessed in this country for the last five hundred years. For some time, no doubt, there had been an increase of chapels, as well as of priests and monasteries; in reference to which fact the Home Secretary said last session that

there was a qualification of such increase from the necessity felt in the Roman Catholic Church to keep up the supplies for active administration. But the religious establishments in this country far exceeded the proportionate increase of the Roman Catholic population. Surely they were not necessary in order to maintain the supplies of candidates for active administration. These were establishments, the possessors of which were much inclined to defy the law of this country. He asked the House to inquire how many of those places still existed? What was their character? What their discipline? How far did the property on which they existed conform to the laws established in respect to all other property of the other denominations in England? He observed, in the Charity Commissioners' report of 1862, a statement of the number of trusts enrolled under the provisions of the act of 1860. That report declared the number of Roman Catholic trusts that had been then enrolled; but about that time the defect in the statute appeared to have been discovered. The result was that they gradually dwindled down in number until he believed they were reduced to nearly nil. That fact was sufficient to prove the complete failure of the act of 1860, although it was conceived in the most liberal temper by the House as regarded Roman Catholics. Before the committee of 1851 and 1852 it was clearly proved that there were many cases of property having been taken from Roman Catholic families contrary to every principle of justice. The devolution of this property was not regulated as such property was in Ireland by the Bequest's Act, but the jurisdiction over it had been given to Rome, contrary to the object of the law of this country, which was to bring it within the jurisdiction of our courts of justice, and thus to give equal advantages to Roman Catholic families as were possessed by those of other religious denominations."

On the latter part of this very startling statement—all of which, as well as every word of Mr. Newdegate's speech, of which it forms a small part, is of the most guarded kind—it is proper to remark, that, despite the provisions of the Bequest's Act, all monastic and conventual property in Ireland is *practically* as much in the hands of the Roman pontiff as it now is in England; the title of legal trustees and nominal owners being rather a *de jure* than a *de facto* one. All property of whatever kind held and used for conventual purposes is by the most stringent laws of the Church of Rome, virtually possessed by the generals, or superiors, of the respective Orders or Congregations to which they are attached or affiliated, which general, superior, or superioress, is in most cases a foreigner, resident abroad, who is an abject servant and subject of the pope, to whom, and to whom alone, he or she is alone amenable; and whose Canon Law, of which he is in every case the final interpreter and sole arbitrator, and whose commands and bye-laws are absolute and irreversible.

This should be well understood by the citizens of every free state; and it is well understood by the citizens and legislatures of several European countries, who though themselves Roman Catholics, yet rightly judging such an institution within their borders to be altogether incompatible with its safety as an independent commonwealth, and with that of individuals, have wholly and entirely suppressed religious houses of every kind.

That their doing so was no injustice to those of the Romish faith *as such*, and that such suppression in no way interferes with the full exercise of the Romish religion, and the profession and enjoyment of all its necessary or

essential usages, as Sir John Coleridge mistakenly affirms,* is sufficiently evidenced in the fact that the legislation in question was the act of Roman Catholics themselves, many of whom had relatives, male and female, attached to the houses that they deemed it wise and politic to dissolve. They pronounced the sentence of their dissolution, and dispossessed them of their property in buildings, lands, and money, on broad national principles, which made it a matter of national self-preservation that no foreign ruler, especially one combining a temporal with a sacerdotal character, should plant or maintain a strong *garrison* within their country: a garrison as well officered, and governed by as complete a body of laws as the most perfect military organization in existence, and of which, he, the foreign potentate, was commander-in-chief, and Sovereign Head.

And the same rule that applies to those countries, applies—aye, with tenfold significance—to our own; where the efforts of the Papacy are, and have during the past thirty years, been well nigh concentrated, to make it the head quarters of recovered influence, and where many things concur to second that enterprize. This assertion when made in Parliament, and in many private circles of nominal British protestants, is (because of its patent truth) invariably laughed down as the expression of an idle fear; and yet there are lying before us, or within our reach, as we write, *scores* of articles, paragraphs, letters, and episcopal charges, from the pens of Romanist editors, correspondents, bishops, &c., in which the same scheme and purpose is distinctly avowed, and its success prognosticated as morally certain. Commencing with England—so run these articles, pastorals, &c.—the Catholic Church will before many years recover, and more than recover, all she has lost elsewhere.

Therefore, in view not only of this distinct avowal, but of the scant information which a too large class of persons, and the bulk of British Electors, possess on a subject which we humbly submit is one of vital importance, not only to our continued wellbeing as a civil commonwealth, but to the most cherished and dearly prized rights and happiness we now possess as a social community—in this double view do we respectfully submit some historical data, in their order, which shall show, past all contradiction, both how and when this PAPAL GARRISON was planted in Great Britain, and shall demonstrate that the greatest afflictions to which our nation has been exposed, the heaviest trials, the sorest calamities, the most aggravated, most protracted, and most intolerable sufferings which have overtaken it, have been inflicted through the direct instrumentality of the establishments it is our purpose to expose.

So that, if the people of England and Scotland, apathetically, or wilfully, or for present political ends, or from whatever cause, consent, at the dictation of party leaders who are themselves indifferent about ultimate results, or who secretly favour those which our history foreshadows—if under any circumstances the British people consent to be blindfolded, and to open the door wide to the forces of our greatest hereditary Enemy, and permit him again to officer, and man, and arm a papal garrison in this island, meanwhile making it the largest landed

* "As far as the House had to deal with the character and increase of convents and monastic institutions, they had to consider that such institutions were the natural and inevitable result of the spread and greater vitality of the religion of which they were part. The great majority of hon. members did not belong to that religion, but they ought to exercise principles of fairness and common sense, and the moment that the Roman Catholic religion was a tolerated religion the members of it ought to be allowed to exercise their faith in accordance with their professions of religion."—Speech of the Solicitor General opposing Mr. Newdegate's motion, March 29th, 1870.

proprietary amongst us, theirs will be the well-merited curse, though in their graves, of the generations succeeding them; Britain's shame and misery will be *their* wanton, *their* deliberate act,—her final degradation, *their* legacy.

We are quite warranted in supposing such a possible eventuality when we read the debate in the House of Commons on the above motion, when we see the names on the division list, when we recal that similar motions have hitherto been systematically defeated, and that this one was only carried by a majority of *two*; knowing at the same time as every one does, the sad truth of Mr. Greene's observations in its support: "I have noticed," said the Hon. Member for Bury, "that whenever the question of the English Church is brought forward there are many professing to be members of that Church who are always ready to join in any attempt to pull her down. If I were to speak of the 'upas tree of Romanism spreading its deadly shadow over the land,' I know how I should be received; but I say advisedly that whenever a question affecting the Roman Catholics is brought forward, it is received with great shyness and tenderness on the opposite (Ministerial) side of the House, and sometimes, I am sorry to say, even on this side. That is sufficient to show the country that this House is not independent, and that it does not act in an independent spirit. If the monasteries are not afraid of daylight why should a committee of inquiry be refused? It is notorious that they are increasing in power, and it is for the people of England to look that power in the face, and not to be led by a party. If the First Minister of the Crown were to ask his party to follow him—I had almost used a strong expression—but I will say quite close to the deep abyss—they would follow him there! There is always danger in stagnation, and it is quite time that the country should be alive to the fact that this House has been too much governed by a pressure from the opposite benches, where the power of the Romish priest is brought to bear upon every act of legislation. The very Land Bill which is now before Parliament is designed to throw more power into the hands of the priesthood. I have heard very much said about this being a Reformed House of Parliament, but I think it wants a great deal more reforming yet. I appeal to the electors of England to watch the House. There is a want of straightforwardness in the members. They will sit here quietly, and then they will go into the lobby to vote against this motion; but out of doors they will tell you that it was the priests who had done all this evil. Any Government that denies a motion of this kind shows that the people are not alive to the state of things. It is time that England should be awakened to the present condition of affairs. I will vote for the motion of the Hon. Member if I go alone with him into the lobby."

But here let us not be misunderstood. It is no object of this book to attack monachism as an institution apart. We find communities of men and sisterhoods of women, both whose object and practice were good, and perfectly legitimate—though under very different rules from those of modern Romanism—in the first days of the Church. They were at one time almost a necessity of the times in which they flourished; and they are all classed in common phraseology as "monasteries." Such establishments were almost cotemporaneous with the introduction of Christianity in Britain—certainly with its early spread in this island, and with its most lustrous achievements. The monastery of Glastonbury in Somersetshire, and those of Bangor and Llan Lyd in Wales, are in their primitive annals almost, if not quite, apostolic; for besides the

accumulative proof, written traditionary and circumstantial, that warranted the learned Bishop Burgess's affirmation that "we possess as substantial evidence as any historical fact can require of St. Paul's journey to Britain," later discoveries and collations show that, to quote Mr. Morgan, "the bishop had but a part of the evidence we have collected before him." He adds, (though our extract is only the text to a copious and exhaustive demonstration of the facts stated):—

"There are six years of St. Paul's life to be accounted for, between his liberation from his first imprisonment and his martyrdom at Aquæ Salvæ, in the Ostian Road, near Rome. Part certainly, the greater part perhaps of this period, was spent in Britain—in Siluria or Cambria, beyond the bounds of the Roman Empire; and hence the silence of the Greek and Latin writers upon it.

"Has any portion of his doctrine or teaching in Britain come down to us? Any such would be sure to be transmitted in a British form, and most probably in that triadic form in which the Druids, the religious teachers of Britain, delivered their teaching. Now we find in the ancient British language certain triads which have never been known otherwise than as 'the Triads of Paul the Apostle.' They are not found *totidem verbis*, either whole or fragmentally, in his epistles, but the morality inculcated is of course quite in unison with the rest of his gospel preaching. The evangelical simplicity of these precepts, contrasting so forcibly with monkish and mediæval inventions and superstitions, favours the traditional acceptance of their Pauline origin. Their preservation is due to the Cor of Ild.

"The foundation of the great abbey of Bangor Iscoed is assigned by tradition to St. Paul. Its discipline and doctrine were certainly known as 'The rule of Paul' (Pauli Regula), and over each of the four gates was engraved his precept, 'If a man will not work, neither let him eat.' Its abbots regarded themselves as his successors; they were always men of the highest grade in society, and generally of the blood royal. Bede and other authors state the number of monks in it at 2100. The scholars amounted to many thousands. Pelagius was its twentieth abbot. St. Hilary and St. Benedict term it 'Mater omnium monasteriorum,' the mother of all monasteries. The first Egyptian monastery was founded by Pachomius, A.D. 360. Every apostle by the Pentecostal inspiration possessed the command of every known tongue in the world. This supernatural faculty was part of the 'power from on high' with which they were endowed, and the highest credential of their divine mission . . . Paul, it is certain, used the tongue of the people in preaching to the people. The canon he laid down for the Corinthian Church was that which he practised himself: 'If I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh shall be to me a barbarian . . . I would rather in the church speak five words with my understanding than ten thousand words in an unknown tongue.' He must therefore, according to this rule, have preached to the Britons in their vernacular tongue. . . .

"Against the British Church itself no charge of heretical doctrine has at any time been advanced, though the heresiarch, the very prince of heretics, Pelagius, was nursed in her bosom. Bede's reluctant testimony is, on this point, decisive. Whilst the Christian Churches in Asia, Africa, and on the Continent of Europe, were overrun with false doctrines, the British Church grew up and covered with its shade the whole nation, untroubled for the space of four

centuries by any root of bitterness. It is reasonable to infer that the foundations of such a Church were very deeply and faithfully laid by the hands of wise master builders. According to the foundation rose the superstructure, resting on these four pillars—St. Paul, Simon Zelotes, Joseph, Aristobulus. Its great evangelist in the second century, St. Timotheus, the baptizer of his nephew King Lucius and of his nobility at Winchester, had also received the faith from the mouth of Paul himself. This unanimity of faith in the founders impressed itself on the Church they founded, which ‘continued in the things it had learned and had been assured of, knowing from whom it had learned them.’” *

Now though abuses found their way into the primitive British monasteries, and in some cases abounded in them before even the Norman Conquest, yet, as we shall presently show, they were venerable nurseries of learning, sanctity, and missionary zeal, and the real good that they wrought is incalculable. Our present object is, however, to treat of *papal* monachism, which is altogether a very different thing from primitive monachism, to throw some additional light on monachism when it was taken up by, and used as an instrument of *papal* usurpation and *papal* aggrandisement. “We have been too ready,” writes the Rev. Baldwin Brown, in his clever and entertaining work *The Religious Life*, “to confound the whole form and spirit of mediæval Christianity with the papal system, in our most righteous and needful protest against Rome.” The same writer affirms that “there is a broad distinction to be drawn between ‘the movements of Christian Society under the inspiration of Christian ideas,’ and ‘the development of what is after all but the great papal sect.’” Monasticism belonged to the former, though ultimately it was drawn into, and became identified with, the latter. When it became entirely so, *its work was well nigh done*; for then the time of the Reformation was approaching, and that was the period of the passing of the ‘religious’ idea into the wider world, ‘the sanctification of secular life.’” †

It is of the circumstances inducing, attending, and following this development of the great papal sect, more particularly of its obtrusion into and conquest of our own country in the eleventh century, that we shall first treat; of that disastrous period in the religious and social history of these British Isles when catholic monachism was amongst ourselves “drawn into and became identified” with popery, under Hildebrand and Conti, preceding the time when “its work was well nigh done;” of which time we shall also speak, as of that which followed it; concluding with a view of the present. In a word, our object is

* *St. Paul in Britain*.—By the Rev. E. W. Morgan, pp. 202, &c. This very erudite author’s other works, *Verities of the Church*, *The Churches of England and Rome*, *Christianity and Infidelity contrasted*, &c., deserve the study of every reader desiring real information on the subjects he so well handles. We add an extract from the one above quoted which will interest such:—

“Of St. Paul’s life after quitting Britain no particulars have descended to us. After visiting Asia, we find him in the last scene of his life returned to the bosom of the British royal family at Rome. In his farewell charge to Timothy he sends him the greetings of Pudens, Linus and Claudia. These, with that of Eubulus, the cousin of Claudia, are the only names of the brethren mentioned by him; these ministered to him on the eve of his martyrdom, these attended him when he was on the block of the state licitor at Aquæ Salvæ, a little out of Rome, and these consigned his remains with their own hands to the Pudentian family tomb on the Ostian Road. Like his divine Master, ‘he made his grave with the rich in his death.’ Linus, Claudia and Pudens and their four children, when God in his appointed time called them to receive the same crown of the Cross, were buried by his side; the other royal converts, Brân, Caractacus, Cyllinus, and Eurgain, died peaceably in Britain, and were interred in the cor of Ild in Sifuria.”

‡ *Literary World*, March, 1870.

to recal to British readers the most marked and suggestive incidents in the annals of that *papal garrison*, which having once ruled and enslaved this country during a long night of galling oppression, until it was rooted up at the voice of the nation, it is now being attempted to replant in British soil.

In the prosecution of which work we take the liberty of disencumbering ourselves of any conventional rules observed by more formal annalists, as we travel over the ground before us; and having but one object in this unpretending work, we shall, while steadily keeping it in view, recur just as the point reached in the journey before us may suggest, both to antecedent and posterior events—sometimes to those of the latest occurrences—even maybe to current topics and men of the time—just as the matter in hand shall make them either apposite or instructive: the more so, as such mode of treating historical studies, besides that it is warranted by most respectable precedent, relieves the narrative from the fatal imputation of dullness, and secures the attention of a class of readers—too numerous among modern politicians—who are apt to shrink from the perusal of any work which presents on opening it the marks of a more formal structure.

CHAPTER II.

SANGUINE ANTICIPATIONS—A RETROSPECTIVE GLANCE—ANTIQUITY OF MONACHISM—EARLIEST ANNALS OF THE BRITISH CHURCH—ITS APOSTOLIC CHARACTER AND TOTAL DISSIMILARITY TO MODERN POPEERY—TESTIMONY OF SHARON TURNER—OF MALLETT—OF THE QUARTERLY REVIEW—OF BISHOP TANNER—INUTILITY OF MODERN MONASTERIES—PAPAL ENCROACHMENTS—MAXIMUS PONTIFEX—UNVARYING CHARACTER OF POPEERY—HILDEBRAND—THE TRIPLE CROWN, AND WHAT IT SYMBOLIZES—STATESMANSHIP BAFFLED BY PRIESTCRAFT—ANTICHRIST REVEALED.

In a sermon—if such it could be called—by a Romish priest of the Dominican Order, which we chanced to hear some little time back, preached on behalf of a new monastery, * he said—quoting (as we understood him) an aspiration

* These appeals are growing very frequent, and the lavish liberality with which wealthy converts who have been educated up to popery by its "best allies" in the Church of England (we give them the complimentary title which the infallible Mastai accorded to them six years ago) and then turned over to ex-Archdeacon Manning, respond to them, is something incredible! Mr. Newdegate said, in his speech of March 29th, that "he had seen estimates of £20,000 for a monastery here, and £15,000 for one in another place. He saw these institutions continually rising, and was told that such and such property belonged to them, and that the tenants believed so and paid their rents to certain agents. What he wanted was that these places should be brought within the purview of the English law. His object was to ascertain the nature, character, and tenure of their property and the state of their discipline. When the House was in possession of such knowledge it would be able to decide whether there should not be the same precaution taken for the inspection of these places that prevailed throughout Continental countries. If the experience of these countries showed that the vast increase of monastic institutions was not consistent with the national welfare, was it not high time that the legislature of this country should obtain information on the subject, pledging itself to no measure, but merely ascertaining whether the law had or had not been complied with? It had been said that these institutions promoted education. Some of them certainly did so. But he brought this fact to bear on the other side, that in Italy, where monastic institutions were most ripe, and in Naples, the densest ignorance was found amongst the great body of the people!

of Cardinal Wiseman—that “there could not be too many such houses in England; he should like to see them as numerous as churches; he hopefully anticipated the day when they would cover the island, and the goodly towers of those sanctuaries, sacred to piety and works of charity, would meet the traveller’s eye at every turn; cresting every hill-top and embosomed in every valley.”

Such *was* very nearly the actual condition of English monachism which Cardinal Wolsey found ready to his hand; but whether the hundreds of religious houses which were destined to be ruthlessly swept away, were, take them generally, “sanctuaries sacred to piety,” and to what extent many of them had altogether departed from the purpose of their munificent catholic founders, are questions on which contemporary popish and protestant historians and the reports of the commissioners who examined into the state of those “sanctuaries,” both before and after the Reformation contrived to throw as much light as any historical event that ever happened in the world has received. Great allowance must of course be made for the colouring which party prejudice imparts to every event in which opposite interests have clashed. While, on the one hand, the broad assertion that the *whole* number of houses suppressed at the Reformation were then obnoxious to the charge of corruption, and were nothing better than nurseries of sloth rapacity and vice, as some have, and still do maintain, is admittedly wide and unwarranted; the contrary assertion, that the greater part of them, or any large proportion of them, were the homes of learning and sanctity and the beneficent dispensers of a well regulated charity, is equally untrue, equally contradicted by every impartial Roman Catholic historian who has written on the subject. The truth perhaps lies midway; yet if we confine ourselves to Romish testimony it must be admitted that the former charge is more strongly sustained than the latter. And what Roman Catholic testimony is it more fair to quote, or what carries such weight, as that which we find in the letters and appeals which Roman Catholic prelates and people, individually or in large bodies, addressed from time to time to the pontiff or to Parliament in relation to the wide-spread abuses of English monachism? What more authoritative on the question than the deliberate acts of a Roman Catholic Parliament? Next to these, considerable weight must be attached to the recorded testimony in prose and verse of contemporary authors who lived before Protestantism, as we now use the term, had obtained any footing in England.*

In looking for the opinions and feelings of the poorer class on this subject, it

The right hon. gentleman at the head of the Government was a bright ornament of Christ Church, Oxford, of which college he himself was a humble student. From whence came the funds provided for their education? Why, from the suppressed monasteries—not suppressed without Papal authority but under the power obtained by Cardinal Wolsey from the pope. Knowing that Blackstone and Hallam, and other eminent writers, desired the proper observance of the principles of mortmain to prevent the absorption of property by monastic institutions, and sitting in a House which only ten years ago passed a most liberal act for the Roman Catholics, but still with the intention of establishing the principle against mortmain, he asked the house to agree to the motion which he had submitted to it.”

* Protestantism proper is as old as the first rise of the Antichristian element in the Church, whose coming was both pointed out and its full development predicted in the Apostolic Epistles, which in this sense may strictly be called Protestant as well as Catholic Epistles. The Apostolic and Catholic British Church was, as we show farther on, a Protestant Church, almost from its foundation; as was in a yet more conspicuous manner the old National Irish Church. Protestantism, in other words, means Catholic pure. Hence they who in the plenitude of their ignorance ridicule and condemn the venerable title and yet call themselves “Catholic” abjure in effect the early British Church and any descent from it.

is well to eschew those versions, or copies of them, supplied by partizan writers on the Protestant side, which (if the truth must be told) are not always accurate, and some of whom have dishonestly omitted clauses in their extracts which they thought would qualify, in however small a measure, the picture which they desired to present to their readers. We therefore take the duly authenticated originals as given by faithful Roman Catholic compilers—for there *have been* honest popish historians and compilers, and the late Mr. Turnbull was one of them. Another was Dodd, who published his *Church History of England* in 1737; in which he brings his narrative down to the period of the Revolution in 1688. Allowing for a little pardonable romancing in the earlier ages of British Christianity, and for a natural and excusable bias on behalf of that historical aspect of Saxon and Norman annals which all Romanists share, Dodd is very honest and matter-of-fact—or, at least, tries to be so.* To this, and to his other qualifications for his task, the Rev. Joseph Berington, whose own learning, candour, and impartiality as a Romish historian were conspicuous, cordially testified: “In the compilation of this work (he writes), Mr. Dodd spent almost thirty years. It contains much curious matter, collected with great industry, and many original records. His style, when the subject admits expression, is pure and unencumbered,—his narrative easy,—his reflections just and liberal. I have seldom known a writer, and that writer a churchman, so free from prejudice and the degrading impressions of party zeal.”†

Over and beyond what we conceded in the last chapter in relation to the abuses which crept into the Anglo-Saxon religious house, and the rise and extent of which is so well told by Dean Hook in his *Lives of the Archbishops of Canterbury*, we cheerfully admit—what, indeed, any student of history, blessed with a single grain of candour and the most limited stock of general information, will not hesitate to concede—viz., that it were manifestly unjust to deduce from the most unfavourable portraiture of mediæval monachism that subsequently to our change of masters, or even at the worst period of its existence, all monks and nuns were bad, or that every religious house was misconducted. Such wholesale diatribes only damage, and very seriously damage, the cause they are designed to advance. But these few examples of monastic rectitude owed their exceptional character to a native influence within their walls which popish and foreign influence had been happily unable to reach—or, at least, to overwhelm—and which was antagonistic to Rome. Much of their independence was also derived from the countenance they, on that account, received, not only from surrounding populations, but from nobles, and even from the throne—which, as we have said, was ever and anon placed in a hostile attitude to the pope and the Curia of Rome.

We have, however, first to do with the *institution* itself anterior to the

* Certain inaccuracies of fact, which later research has brought to light, wrong dates, &c., are corrected in the late Rev. M. A. Tierney's annotated edition; published under good Bishop Griffiths' patronage (to whom it was appropriately dedicated), in five vols. oct. Mr. Tierney, who was one of the old school of English Romanists, projected a supplementary volume, which was announced with the issue of the fifth in 1853; but alas for solid Roman Catholic literature! England, with the portly person of Cardinal Wiseman astride it, had just got into the “celestial orbit,” and *charlatanerie* in authorship was the order of the day; besides the dedication of a book to the saintly Griffiths, and his approval of it, was condemnation enough! The sale of the published volume at once fell off, and the project of a sixth, by such a “Gallican” as the Rev. Mathew A. Tierney, F.R.S., F.S.A., was incontinently abandoned.

† *Memoirs of Ponsani*, Pref. p. ix.

transfer of its general government and possession from a native proprietary to that of the pope; and of this, to avoid all cavil, we must dispose before reaching the main part of our subject; such disposal being necessary to throw full light upon the latter.

We have said that monachism existed all over Britain—and we may add, Ireland—from the earliest Church records of these islands; and what it was in the first stages of that existence may be discovered in Mr. Morgan's accurate and readable little work entitled *St. Paul in Britain*, as well as in the late Bishop Burgess's larger history of the early British Church, in Mr. Soames's *Anglo Saxon Church*, and other volumes of the same character; each successive author adding materially to the stock of information we possess on those interesting annals; whose importance is principally derived from the accumulated proof preserved by them of the *thousand years* of complete independence of our National Church of the Roman see, as well as of its flourishing condition, arising out of its doctrinal purity and the zeal of its members, during the earlier and quieter part of that existence: a character and status to which a host of remote and contemporary writers bear unchallenged testimony. Bloody pagan persecutions did not extinguish her sacred fire. Illustrious in the annals of martyrdom, she gave during the Diocletian persecution to the rolls of suffering for conscience sake, Amphibulus, Bishop of Llandaff; Alban, of Verulam; Aaron and Julius, presbyters of Caerleon; Socrates, Archbishop of York; Stephen, Archbishop of London; Angulius, his successor; Nicholas, Bishop of Carlisle; and more than ten thousand dauntless confessors in different grades of society who refused to bow their knee to the Baal of Paganism.

This was the Celtic Church of Britain, of which evidence is abundant that our island south of the Clyde was studded with her churches before the end of the second century; that existed during the 400 years of Roman occupancy; that gave to Rome its first Christian Emperor; and whose two metropolitans of London and York, Theon and Tediae, retired from their sees into Wales ten years only before the arrival of Augustine.*

The monastic institutions of this apostolic and native Church were on an immense scale; but, as the Duke of Argyll has shown in his *History of Iona*, as well as other annalists of that period, they were as unlike any institution moulded by Papal Rome as the London University is unlike the Dominican Priory at Haverstock Hill. There were then no such things as papal supremacy, life-vows, cloistered nunneries, enforced celibacy for either sex, or auricular confession. Some of the inmates were married, and all were free to marry. "William of Malmesbury describes the ruins of Bangor Iscoed Abbey in his days as those of a city, the most extensive he had seen in the kingdom. Two other British foundations in England retained their superiority over all others of a later date under every change of rulers till the Reformation—St. Alban's and Glastonbury. Of all the monasteries these continued the most popular and highly venerated." †

* Morgan, p. 135. That the Apostolic foundation of the British Church, cir. 36, by disciples deputed by the Church at Jerusalem, and their settlement at Glastonbury, are facts too well supported to be gainsayed by modern and superficial cavillers, is candidly admitted by the late R. C. historian Mr. Flanagan; who was superior to the petty considerations which prompt many in his own communion to discredit them—from motives sufficiently obvious. Even Robert Parsons, the Jesuit, grants that "the British Church was originally planted by Grecian teachers, such as came from the East, and not by Romans." See *Three Conversions of England*, vol. i., p. 15.

† Morgan, pp. 135—6.

And when this our National Catholic Church—national, though forming for long ages one with the Church of Ireland and the Gallic Church, and catholic, as being in full communion and oneness of doctrine and discipline with all the other national and local Churches of the world *except that* of early enroaching Rome—when this now venerable Church was desolated by the inroad of Saxons and Angles, its flocks almost everywhere in the east, the south, and far into the island's centre, deprived of their pastors, and its members (millions of whom remained on the soil) in those parts worshipping by stealth, while the bulk of them had followed their prelates and clergy into the fastnesses of Wales—when this Church in its eastern section was lifted up from its depressed condition, and again received life, while its Saxon oppressors were led into its spiritual pastures,—who, under God, accomplished that great and beneficial revival, but monks? Monks, however, whose theological tenets and devotional practices differed widely from those of their successors in the sixteenth century, and still more widely from those taught by Cardinal Wiseman's counterfeits in the nineteenth. The ancient abbeys of Glastonbury, Bangor, Malmesbury, Wearmouth, Jarrow, Croylund, Evesham, &c., with Iona, Melrose, Dryburgh, and numerous foundations in Scotland, were at one time, and when they were fulfilling the purposes of their institution, the glory of this island. "With all its defects," writes Sharon Turner, "the Church of Europe during the middle ages was a venerable and splendid pile of moral and mental architecture . . . For ages it had been the library of Europe, the preserver of ancient literature, the friend of youthful education, and the genial home of all the learning of the Christian world. Its monasteries became the asylums of human comfort and the protectors of social peace in many turbulent and calamitous periods, and were often the nurseries for some of the diviner virtues of our ascending nature."*

It is no less historical, that, although religious houses, from the non-episcopal character of their government and constitution, were at a period long preceding their downfall used by the pope as his special instruments, and so *became* in effect nothing better than an ecclesiastical garrison in every country where he found them ready instruments of papal encroachment and papal despotism, enriching the papal coffers and subserving papal intrigues; yet that they had *originally* possessed a deserved popularity amongst the common people, and that (again to quote Mr. Turner) "no tyranny was ever established that was more unequivocally the creature of popular will, nor longer maintained by popular support; in no point did personal interest and public welfare more cordially unite than in the encouragement of monasteries."†

The same testimony is given by Mr. Mallett: "The monks softened by their instructions the ferocious manners of the people, and opposed their credit to the tyranny of the nobility, who knew no other occupation than war, and grievously oppressed their neighbours. On this account the government of monks was preferred to their's. The people sought them for judges. It was a common saying that 'it was better to be governed by the bishop's crosier than by the monarch's sceptre.'"‡

And another high authority bears this record: "The world has never been

* *Hist. of Eng.*, Book ii., p. 28.

† *Ibid.*, vol. ii. p. 332.

‡ *Hist. of the Swiss*, vol. i. page 105.

indebted to any body of men as to the illustrious order of Benedictine monks; but historians, in relating the evil of which they were the occasion, too frequently forget the good which they produced. Even the commonest readers are acquainted with the arch miracle-monger, St. Dunstan, whilst the most learned of our countrymen scarcely remember the names of those admirable men who went forth from England, and became the Apostles of the North. Finian and Juan Fernandez are not more beautiful spots on the ocean than Malmesbury, Linsdisfarne and Jarrow were in the ages of our Heptarchy. A community of pious men, devoted to literature and the useful arts as well as to religion, seems in those days like a green oasis amid the desert. Like stars on a moonless night, they shine upon us with a tranquil ray. If ever there was a man who could truly be called 'venerable' it is he to whom the appellation is constantly fixed—Bede, whose life was passed in instructing his own generation and preparing records for posterity. In those days the Church offered the only asylum from the evils to which every country was exposed—amidst continual wars the Church enjoyed peace—it was regarded as a sacred realm by men who, though they hated one another, believed and feared the same God. Abused as it was by the worldly-minded and ambitious, and disgraced by the artificers of the designing and the follies of the fanatic, it afforded a shelter to those who were better than the world in their youth or weary of it in their age." *

To which glowing picture may be added Bishop Tanner's description of the interior of the most extensive of these establishments: "In every great abbey there was a large room called the Scriptorium, where several writers made it their whole business to transcribe books for the use of the library. They sometimes, indeed, wrote the larger books of the house, and the missals and other books used in Divine Service; but they were generally upon other works, viz: the Fathers, Classics, Histories, &c., &c. John Wethamsted, Abbot of St. Albans, caused about eighty books to be thus transcribed (there was then no printing) during his abbacy. Fifty-eight were transcribed by the care of one Abbot at Glastonbury; and so zealous were the monks in general for this work that they often got lands given, and churches appropriated, for the carrying of it on. In all the greater abbeys there were also persons appointed to take notice of the principal occurrences of the kingdom, and at the end of every year to digest them into annals. In these records they particularly observed the memoirs of their founders and benefactors, the years and days of their births and deaths, their marriages, children, and successors; so that recourse was sometimes had to them for proving persons' ages and genealogies; though it is to be feared that some of those pedigrees were drawn up from tradition only, and that in most of their accounts they were favorable to their friends and severe upon their enemies. The constitutions of the clergy in their national and provincial synods, and (after the Conquest) even Acts of Parliament, were sent to the abbeys to be recorded. . . . The learned Mr. Seldon hath his greatest evidences for the dominion of the narrow seas belonging to the King of Great Britain from monastic records. The evidences and money of private families were oftentimes sent to these houses to be preserved; the seals of noblemen were deposited there upon their deaths; and even the King's money was sometimes lodged in them. They were schools of learning and education;

* *Quarterly Review*, December, 1841.

for every convent had one person or more appointed for this purpose ; and all the neighbours that desired it might have their children taught grammar and church music without any expense to them. In the nunneries, also, young women were taught to work and to read English, and sometimes Latin also. So that not only the lower rank of people who could not pay for their learning, but most of the noblemens' and gentlemens' daughters were educated in those places. All the monasteries were in effect great hospitals ; and were most of them obliged to relieve many poor people every day. They were likewise houses of entertainment for almost all travellers. Even the nobility and gentry, when they were upon the road, lodged at one religious house, and dined at another, and seldom or never went to inns. They were likewise of considerable advantage to the places where they had their sites and estates : by causing great resort to them, and getting grants of fairs and markets for them ; by freeing them from the forest laws ; and by letting their lands at easy rates. They were great ornaments to the country. Many of them were really noble buildings ; and though not so grand and neat, yet perhaps as much admired in their times as Chelsea and Greenwich Hospitals are now. Many of the abbey churches were equal, if not superior, to our present cathedrals ; and they must have been as much an ornament to the country, and employed as many workmen in building and keeping them in repair, as noblemens' and gentlemens' seats do now."*

Modern legislation and the contrivances of a more advanced social economy have, however, replaced all these public and private advantages, and in a better way. The printing press has long superseded the tedious and inadequate labours of the monastic Scriptorium. The Record Office, Doctors' Commons, and the British Museum, are national and secure depositories of parliamentary, corporate, and family documents, ancient caligraphy, and literary stores ; where they are safe from that monkish tampering with the originals, those additions and suppressions by which monastic custodians and transcribers too frequently corrupted important instruments and bibliographical treasures. Popular education, already much advanced, as in every European country, and more comprehensive in the branches taught, is receiving additional development, spite of popish protestations, popish efforts, and popish agencies to keep it back. Public hospitals are an institution apart, and so much better in their operations and beneficent results that they are not exclusively clerical in their management. And as to religious hotels and hostleries, the very privacy of their accommodation secured them against that healthful supervision with regard to hours, sober festivity, &c., which experience has shown to be expedient "in the best regulated families" who entertain all sorts of stranger guests.

The above protestant testimony in no way weakens the argument which every enlightened historian and philanthropist has employed on behalf of the necessity, both on moral and political grounds, that existed for the suppression of monachism so soon as an altered state of things, the diffusion of education in its higher branches, and the peaceful pursuits of commerce and manufactures began to take the place of incessant strife for dynastic and national mastery. Then it was that the acquired political influence of Roman pontiffs in the European family of nations and sovereigns presented its natural temptations,

* *Bibliotheca Britannica Hibernica, sive de Scriptoribus qui in Anglia, Scotia, et Hibernia, ad seculi xvii., initium floruerunt, &c.*

and wrought its change in the successive occupants of the papal throne. Combining a spiritual with a temporal power, which permeated all the courts and countries of Europe, and which from the very causes so graphically pictured by Mr. Turner was tremendous as it was widespread, they too soon learnt to make the former merely subservient to the latter; and from that day to this every spiritual prerogative has been, except on rare occasions, exercised by the regal pontiff as an auxiliary instrument *only*. Pontifical professions of piety, solicitude for this or that nation's, this or that sovereign's "religious" or "spiritual" welfare, with all the stereotyped holy cant in the papal vocabulary, have been nothing more than the conventional phrases of hypocrisy—the flimsy covering of aggressive or intriguing political designs, which every sagacious statesman and ruler has well understood. They are as sincere as the expressions of endearing solicitude which the nursery fabulist puts into the mouth of the wolf in Little Red Riding Hood.*

"Even until the Conquest in this country" wrote the late Mr. Berington, a Roman Catholic priest, "the monstrous theory of papal domination had not been universally disseminated, and Christian Europe was more independent and free; it was a few years after the Conquest that Gregory VII., the father of ecclesiastical despotism, sat in the chair of St. Peter." †

Moreover, it was at a period long before the pontiff's crosier was changed into a sceptre, and before nations as well as kings had passed under his yoke, that we must look for the pleasing originals of these Rembrandian pictures. How true is Dean Stanley's definition: "The groundwork of the pope's power is secular—secular no doubt in its grand sense, resting on the prestige of ages, but still a power of this world, and supported always by the weapons of this world. He held, and still holds, his rank amongst the bishops of Christendom as the Bishop of the Imperial city." ‡

And as a power of this world, inheriting, and as soon as their acquisition of a territorial municipality enabled them to do so, putting in practice the worldly, expedient, and immoral principles of their pagan predecessors on the throne of Cæsar, we find that, from an early date following Julius the Second's conquests downwards, their successive administrations have, with very rare exceptions, taken their tone and complexion from those detestable principles. A *Christian* bishop has conspicuously figured in European annals as the most *un-Christian* ruler and diplomatist amongst his regal contemporaries—the most unscrupulous, the most regardless of human interests and human life; so that Mr. Hogan's condemnation as applicable to this second period in the papal annals is scarcely overcharged: "During its every vicissitude, during every fluctuation and every rise and fall of successive popes, during all the metamorphoses and changes that took place in their lives, and successive pretensions to power, their iniquitious practices were never abandoned. Let us raise the veil

* The latest example is Pope Mastai Ferretti's obtrusive letter of "mediation" to King William of Prussia, with whom he hypocritically expresses a "desire to be united in the bonds of mutual charity." It being patent to the world that the aggressive movement by France against Germany was the result of papal intrigue, in which Louis Napoleon was the infatuated puppet of the Jesuits, whose organs, *L'Univers*, and *Le Monde* hailed it as a Holy War: "destined," wrote the latter, "to have a most important influence upon the prospects of Catholicism, and necessary in order to stay the progress of Protestantism."

† *History of Henry II., Richard I., and John*, p. 200. ‡ *Some Characteristics of the Papacy, in Good Words*, May, p. 308.

which hides the past from our eyes, and we shall find, if we do not permit ourselves to be misled, that the *only* thing in which they *never* differed was the sanctioning of the crimes of murder and rapacity for the aggrandisement of the power of Rome, and that murder, rape, and even incest, lost their atrocity when committed by those of the infallible Church who are her sworn and devoted supporters. . . . Their system of policy is such that they have kept, and are keeping, the nations of the earth engaged in some civil or ecclesiastical broils among each other, and thus divert their attention from the stealthy march of papal power in their midst; and while nations are thus engaged, they are enveloping the peoples in ignorance and darkness, so as to blind them to their own atrocities and crimes." *

When therefore intelligent Englishmen talk of "the old National Church of England"—of "our catholic forefathers"—of "our grand old monasteries"—of Bede, and Columba, and Mungo, and Patrik, and Boniface, and Aldhelm, and Birinus, of Dunstan, Alfred, Elfric, Stigand, Wulston, Nicholas, &c., as "good catholics"—they are talking about men and things at a time when

* *Nunneries and auricular Confession*; By William Hogan, Esq. Mr. Hogan was for many years a well-known public character in the United States. With a long experience at the bar, at which he successfully practised in the South for twenty years—receiving from the eminent Judge Law of the Superior Court of Georgia a cordial testimony to his uniform uprightness as an advocate in the same—he enjoyed a wide reputation as an author and public lecturer; while his character in the private relations of life was irreproachable. This able jurist for eighteen years previously belonged to the priesthood in Ireland and America. He was transferred from the Roman Catholic diocese of Limerick, in 1819, to the United States, where he was successively stationed at Albany and Philadelphia. But the freedom with which he expressed his views respecting some glaring corruptions and superstitious cheats, to which he refused to give his countenance, joined to the popularity which his pulpit eloquence and independence of character secured for him from St. Mary's congregation at the latter city, brought him into conflict with his bishop, who, as Mr. Hogan's congregation refused to part with him, resorted to the last expedient of "excommunicating" the refractory priest; and, after a succession of popular contests, in one of which (on Easter Tuesday, 1822.) blood was shed on both sides, the bishop's partizans took forcible possession of the church. Going south, Mr. Hogan qualified for the bar, married, and long enjoyed professional emolument. He removed to Boston for a short time, where he devoted himself to an exposure of Romish errors, and gave to the press two works: one entitled *Papery as it Was and Is*; the other *Nunneries and Auricular Confession*; besides some political tracts in advocacy of the "Native-American" movement. He ended his useful career at Hartford in Connecticut, where he died in 1852 of palsy; like Luther, firm to the last in his uncompromising hostility to the whole system of the papacy—especially in the threatening influence of its priesthood, and their political schemes on the future of his adopted country. Mr. Hogan was no Achilli—though, of course heartily abused by his quondam religionists of the clerical order, and their newspaper organs. His style of writing is perhaps open to criticism, as sometimes egotistical and inflated, and his books, both in the narrative and argumentative parts, lack conciseness: but these faults of composition detract nothing from their value as the *personal testimony* of one who for a great part of his life was intimately acquainted with the inner working of modern Romanism. This he fully exposes in his two principal works; which, however disjointed in arrangement, are, from their vigorous diction, and especially on account of his *facts*, deservedly popular. Though thorough in searching out, and exposing the faults of the system whose evils he had witnessed, Mr. Hogan was nevertheless of a confiding disposition, and liable to generous credulity as far as persons were concerned—which was one cause (as his narrative shows,) of his so long remaining in the Romish priesthood. And this easy disposition led to his being imposed upon by a seceder from Rome of a different stamp, shortly before his death, in the person of one Leahy, calling himself an ex-Trappist monk, who applied to him for "instruction in protestant principles," and whose subsequent career proved him to be utterly worthless. This latter personage, after a succession of infamous crimes, including the marriage and repudiation of four wives and the murder of a rival to the favours of the last of his victims, was condemned to life imprisonment in the State Prison of Wisconsin, where he is now expiating his crime; and where (having been no real convert to Christian truth), he was, reports a Romanist journal, on the 26th of July, 1856, "received by the Rev. Louis Dael once more into the bosom of the Church." Such an example, however, does not invalidate the testimony of others—but it suggests *caution* to those who too readily take up with "converts from popery," whose credentials are doubtful.

a Manning or a Cullen, had such heresiarchs then lived, would have been promptly disciplined and silenced by the ecclesiastical authorities in Britain or Ireland, and their unscriptural novelties would have been more strongly condemned as blasphemous conceptions of human invention than the heresies of Pelagius or the Manichees. They are talking of any time within the second and the latter end of the eleventh century. It was not, as every pupil in our National Schools *ought* to know—and *does* know, if his certificated master is worth his salt as a teacher—it was not until the latter date that a Cæsar-pontiff, in the person of the Tuscan Hildebrand, claiming, like his imperial progenitors, divine with his human honours, enlarged both by asserting an august sovereignty over the Universe—over Heaven—over the unbounded hemisphere of the World—and arrogated to himself the supreme arbitership of the present and future destinies of the whole human race—for Hildebrand claimed no less. Then was the character of the papacy essentially changed. The pope had no peer; his three-fold functions, symbolized in the tiara,* made him absolute everywhere and in all things; he was both sovereign arbiter and supreme judge in every council; temporal as well as spiritual matters were made obedient to his behests. "Gregory the Great was the first of the popes to whom it was given visibly to display in the sight of the nations and people of the world the power of the apostle Peter, set over the nations in the manner prophesied by Jeremiah, 'Behold I have given my words in thy mouth; behold I have set thee this day over the nations and over kingdoms, to pluck up and to destroy, to pull down and to scatter, to plant and to build.'"† Thus, at

* The pope's tiara not only symbolizes his supreme arbitership over human destinies, in Heaven, in the Church on earth, and over all civil governments, but his succession to the office of Pontifex Maximus, which, under the Roman Empire was held for life, and became united to that of Emperor in the person of Augustus Cæsar. It continued so till the time of Theodosius, when it was assumed by the Bishop of Rome in the person of Damasus, when it was first allied to the episcopal office at that city, with reference i.e. to its municipality and to the patriarchate of which its prelate was the acknowledged head. The imperial Pontifex wore, as such, a cone-like cap (*galerus*), which was assumed with the office by the Roman Bishop on certain state occasions, when the episcopal mitre temporarily laid aside—such being the present usage. This outward personal badge pictorially marks the gradual rise of the Papacy, and significantly indicates what a large accession of titles and prerogatives have been added by its head to those originally possessed by the ancient Pontifex: which gave that functionary enormous powers, as a reference to Adams or Kennett will show the reader. Art historians have been divided in their pronouncements as to which Roman bishop first encircled the tiara with a single crown, but the probabilities are one on the side of Stephen III., both as he was the first who acquired legal (though forcible) possession of a temporal principedom, his regality being allowed by the French King, and as there are no authentic portraits of any preceding pontiff with such a head-gear. Some assert that the second regal circlet was added by Boniface VIII., and the third by Benedict XII.; which may be true, though portraits are shown of Adrian V., Nicholas III. and IV., Boniface IX., and Sixtus IV. wearing the triple-crowned *galerius*. True it is that a head of a Roman bishop named Mark may be seen at Rome with a single-crowned tiara; but this is one of those fictions for which the Papacy is notorious, in which it outwits itself by violating its own annals, as Mark was the fourth occupant of the see *before* the office of Pontifex was assumed in the person of Damasus. As Nicholas II., who died only twelve years before Gregory VII.'s accession, by whom his counsels were directed, is represented with the double crown, it is more likely that the third was added by the latter, or by Innocent III. Intrinsically the question is unimportant; relatively only does it carry a significance, as to every *papist* symbol is attached an actual meaning which is made to bear real *fruits*. The other parts of the ancient Pontifex's canonicals are also those of the pope in ordinary costume. His white dress &c., and his tiara worn on principal occasions, plainly denoting that it is as *Pontifex* rather than as a Bishop that he chiefly prides himself. This, too, explains Mastal's solicitude for the infallibility dogma: the Roman Pontifex having been regarded by the ignorant as specially inspired in his oracular utterances.

+ *Bible and Church History*.—By the Rev. Henry Formby, vol. iii., p. 315. It is surely unnecessary to tell any Bible student, or attentive Bible reader, that the Prophet's allusion above has no more reference to the apostle Peter than to Mr. Whalley. It is one of those monstrous *wrestings* of the

least, are the juvenile pupils of Dr. Manning's schools, "separated from the protestant herd" in the workhouses of England, and those of Dr. Cullen's "denominational" schools, taught by their priestly instructors.

And these comprehensive prerogatives are—as the same youthful subjects of Queen Victoria are given to understand—still claimed, if not possessed, by the present Bishop of Rome; nor do they present the full sum of his joint spiritual and temporal titles. His immediate supporters now claim on his behalf the one remaining attribute of the Deity which invests him with all the properties of the Triune Godhead, viz., **INFALLIBLE PRESCIENCE**: in proclaiming which Romish diplomacy and guile have as completely outwitted French statesmanship as its auxiliary physical force, directed by the same irresistible craft, invariably succeeded, sooner or later, in subduing it in former times; "thus affording (to quote a very discriminating Roman Catholic writer in the *Standard* newspaper) one more instance of how unequalled the most skilled laymen are to the task of grappling with ecclesiastics in the field of diplomacy. France (he adds) has been inefficiently served in the matter of the Council from the date of the Bull of Indiction, down to the present moment. The proposal which originally proceeded from the Court of Bavaria, under the inspiration of theologians well versed in the aims and devices of Rome, and which strongly urged on the Catholic Powers an attitude of active vigilance, was negatived mainly by the mistaken judgment and consequent indifference of France. At the same time this latter power allowed itself to be represented at Rome at this mighty crisis by a man notoriously tender to papal interests both of the temporal and the spiritual order, whilst its then Minister of Foreign Affairs was equally well known to be peculiarly open to Jesuit influence. Those of the French bishops, therefore, who were anxious to contend for the rights of society and of the state against the encroachments of ecclesiastical ambition, were left to conduct the unequal struggle without one atom of aid from the powerful interests for which they were fighting. These gallant prelates, not being at once overcome, as might reasonably have been expected from the conditions of the contest that they would be, began to imagine themselves masters of the situation; and the French Government, not having any official, lay, and dispassionate reports of what was going on, was obliged to trust to the opinions of these heated parties to the struggle. But they themselves at last discovered that, though they had succeeded in gaining time they had made no real way against the designs on which the pope and his advisers are bent, and that unless civil Governments came to their assistance they would surely be crushed by an unreasoning but determined majority; and they earnestly communicated these convictions to their Government. The publication in the *Allgemeine Zeitung* of the 21 canons, and the spirited dispatch which they provoked from Count Beust, at length aroused the French Government to a sense of its obligations. The result was the now notorious application of Count Daru, whose dispatch, we believe, reached Rome about the 25th of February. For reasons which have not been explained, but which are perfectly intelligible to any one acquainted with the Marquis de Banneville's political proclivities, the dispatch in question, it is said, was not read to Cardinal Antonelli for several days. Between its receipt by the

words of Scripture with which Romish "denominational" books of the elementary class abound. But then the "inerring and infallible" successor of Gregory, by giving his special *imprimatur* to Mr. Formby's string of nursery fictions, makes short work of all appeal to reason or facts on the part of obedient Roman Catholics; one illustration this of its designed effect.

Secretary of State and his reply three weeks elapsed; the first part of the delay being attributed to the serious consideration the nature of the dispatch entailed, the latter portion being ascribed, less satisfactorily, to 'a protracted fit of gout.' The delay was eminently favourable to the papal see. In the first place, it afforded it abundant time to hurry on meanwhile the proceedings which brought it nearer to the full accomplishment of its designs: and, in the second place, it enabled the accomplished, sincere, but free-thinking writers in the French press to inoculate public opinion with the idea, which we humbly hold to be even politically mistaken and mischievous, that civil governments have nothing to do with religion, and that what the pope and the Council may decide is of no earthly consequence to the state. With every respect for the propagators of this notion we must be pardoned for observing that those who hold it are philosophers rather than statesmen or politicians, and that if they themselves were Roman Catholics or had intelligent sympathy with their Roman Catholic countrymen, their opinion would be more valuable that it is."

If, then, ultramontane popery be not the Antichrist foretold in such unmistakable characters by St. Paul in his Second Epistle to the Thessalonian Church, then the Bible was never written. This scourge of the believing Church and of the human race in the latter days—this Vampire of our species—was to be known by certain *marks* which were to be particularly discernible to all. He was to be revealed as *that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitting in the Temple of God, sheweth himself that he is God; whose coming is after the working of Satan, with all powers, and signs, and lying wonders, and with all deceivableness of unrighteousness.* Not, be it observed, revealed in all the potency of his malignant and antichristian proportions in one day: the *mystery of iniquity* would be long working in the visible hierarchical Church before its full revelation—yea, it was "already" working at the very date of the Epistle in which Paul, Sylvanus, and Timotheus warned their Thessalonian converts against its influence.

CHAPTER III.

DOGMATIC NOVELTIES—TRANSUBSTANTIATION—PROFITABLE TRADE IN MASSES—SACRAMENT OF PENANCE—ANGLO-SAXON CONFESSION AND PENANCE—AURICULAR CONFESSION TAKES ITS PLACE—ITS UNPOPULARITY—ITS OBJECT, CHARACTER, AND ABUSES—CASUISTICAL CONFESSORS, AND THEIR USEFULNESS—THE DEGRADATION OF MEN IN RELATION TO WOMEN—THE INVISIBLE PRIEST IN THE HOUSEHOLD—THE CONFESSOR'S INFLUENCE IN THE POLITICAL WORLD—POLITICAL INFLUENCE OF THE CONFESSIONAL—IMMENSELY AUGMENTED BY THE INFALLIBILITY DOGMA—A PROVIDENTIAL ESCAPE FROM FATAL LEGISLATION—PRIME COMPLICITY OF THE BRITISH PAPAL AGENTS—PAPAL COQUETRIES WITH KING WILLIAM OF PRUSSIA—FEMALE AGENCY—MISUSE OF THE WORD POPE—CORRECTION OF A VULGAR ERROR—A WOLF DISGUISED—SECOND ROMAN CONQUEST OF BRITAIN—ADDITIONAL FULFILMENT OF PROPHECY.

It is a noteworthy fact in the Western Church's history, with which all historical students are familiar, that simultaneously with the full development

of the papal power, as aforesaid, some of those capital errors of doctrine and precepts of casuistry which had been long industriously working their way among the priesthood, received their full countenance in high places, and became, as early as it could be brought about, embodied into the Roman creed and polity. Conspicuous amongst these unscriptural novelties was the dogma of transubstantiation, called by Dr. South "the most stupendous piece of nonsense that ever was owned before a rational world." * That from an early period certain theologians (if they deserve the name) devoted to the Roman see had existed, whose grovelling and materialistic conceptions had prevented them from "discerning" the spiritual nature of the communion of Christ's body and blood, and who had broached the paganish conceit of a sensible presence, and, with it, a sacrificial altar and priest, is too true; and that many during the Egyptian darkness which covered southern Europe in the eleventh and twelfth centuries, when priestly corruption and popular ignorance was the order of the day, took such view of the Real Presence is equally unquestionable. Doubtless large numbers of the ignorant and thoughtless amongst the laity held that belief, if they held any, caring really as little about it as they did about other theological subtleties; but it is equally historical that it was not until the ninth century that this unique interpretation of our Lord's words at his last Supper became a question of actual controversy; nor until a century after the Norman Conquest that it was widely adopted as an article of the Roman Catholic creed. Then, and not before, "the doctrine of the sacraments was reduced to a methodical form," and the word "transubstantiation" was brought into use to express the conversion of the bread and wine into the body and blood of Jesus Christ in the Eucharist.

The opinion, in its gross and materialistic interpretation, owed its origin to one Paschasius, a coarse-minded monk of the ninth century, who, on the authority of Cardinal Bellarmine (a Jesuit controversialist who died in 1599), "was the *first* who had seriously and copiously written concerning the truth of Christ's body and blood in the Eucharist." He was triumphantly answered by Frudegard, Ratramn, Rabanus, Archbishop of Mentz, Johannes Scotus Erigena, Amalarius, Florus, and Eriger, Abbot of Lobbas—all theologians of distinction in communion with the Roman see; and so the controversy stood, a mere

* Strong language! but its accuracy is shown by the devout Jeremy Taylor: "By this doctrine the same thing stays in a place and goes away from it; it removes from itself, and yet abides close by itself, and in itself, and out of itself; it is brought from Heaven to Earth, and yet is nowhere on the way, nor even stirs out of Heaven. It makes a thing contained bigger than that which contains it, and *all* Christ's body to go into a part of the body; his whole head into his own mouth, if he did eat the Eucharist, as it is probable that he did, and certain that he might have done."

More meritorious is the "act of faith" that receives all these apparent contradictions with docile submission; if the mystery were reconcilable with reason, what exercise would there be for the gift of faith? Such is the Romish priest's only comment and answer. But such reasoning will not hold water. The doctrine of the Holy Trinity is mysterious, and as sublime as it is incomprehensible—but in no aspect of it does its definition *conflict* with reason or logic; and the more it is studied, the more perfect does its consistence become manifest to the most acute perception with the other parts of Divine Revelation relating to the Godhead and his dealings with man. The same with all Bible truths. But the transubstantiation conceit is at war with every axiom of common sense, and revolting in its every deduction. The very discussion that arose in the Western Church in the ninth century, before it had become incorporated into the received creed of the Roman branch thereof, known by the name of *Stercoranistæ*, sufficiently attests this; and in an age less refined would at once have stopped its further protuligation. As it was, that unseemly controversy, of which the advanced party were the direct cause—though they naturally shrank from it—was only settled (as a public question) by Paschasius's dictum that "it is needless to disturb ourselves about it."

question of private speculation, on which the Western Church gave no authoritative or conciliar pronouncement, until the formal acceptance of the doctrinal novelty by the Fourth Lateran Council under Pope Conti ("Innocent III."), in 1215. Then it was, in a more strict sense than previously, that, in Dupin's words, "the doctrine of the sacraments was reduced to a methodical form;" and that—though Cardinals Cameracensis, Roffesis, and Cajetan, with other eminent Romish theologues, have frankly admitted that "transubstantiation cannot be proved from Holy Writ"—it nevertheless became an admitted dogma of the Latin Church.*

For some years previous to this council, "priests," writes Dupin, "had received money for masses, but they were forbidden to demand it." He adds, that "the communion in both kinds continued in use throughout France until the beginning of this century, where some took both kinds by soaking the bread in the wine."† That prohibition was now removed, and masses being pronounced efficacious for the souls in purgatory, the dogma soon proved, as it ever has since, one of the greatest sources of wealth which the clerical body possessed—to the high-priest of the imposture a means of revenue which no arithmetic can estimate.

The reader has already seen that this painful controversy (preceding Rome's full apostacy, and one of its predisposing causes) arose out of a private dispute between two monks of Corbie, named Paschasius and Ratramn; the former siding with some Germans who had adopted the new opinion, which Ratramn eloquently confuted: as did at a later date the incomparable Archbishop Elfric of England, "to whose prolific pen (says Mr. Soames) we owe a very large portion of extant Anglo-Saxon literature," and whose remains "prove forcibly and clearly that the ancient Church of England never waived in her invariable testimony against transubstantiation.‡

The incredible power with which this single dogma invested the clergy was almost surpassed by that of the "sacrament of penance," or "the power of the keys," as employed in the secret confessional by ordinary priests. Saxon "confession" was a voluntary declaration of scandalous offences, in order to know and to publicly receive the punishment morally due for their commission; every sin in the view of our simple-minded ancestors requiring its corresponding penance. The priest's arbitrary absolving power, independent of the performance by his "penitent" of an adequate, or of any penance, and which "indicative absolution," as popish theologians phrase it, is all that the latter really seeks at the priestly hands and lips—i.e. auricular confession, as now practised in the Romish Church—was unknown till the end of the twelfth century. The

* Its precise definition, as now held by the papal sect, was not, however, given until the Council of Trent. Hence it was that so many, like Wickliff and his itinerant preachers, held it only in a qualified sense down to the Reformation period. It is important that the reader bear in mind that, strictly speaking, this horrible dogma was not formally adopted as an essential article of faith until its "definition" by the Trentine Council, which closed its sittings in 1564. Just as that of the Immaculate Conception of the Virgin Mary, though held by a large number, was not included among the essential dogmas of the Latin Church until its "definition" in 1852. That subscription to the former was required by the then reigning hierarchy of England, and that hundreds in the sixteenth century were burnt for refusing to make that subscription, does not in the smallest degree remove the facts, as stated above.

† *Ecc. Hist.* (abr. ed.) vol. iii., p. 172.

‡ *Anglo-Saxon Church*, p. 201.

Homilies of Archbishop Elfric, the last great confessor and mouth-piece of English theology before the Conquest, "expressly deny transubstantiation circumscribe papal pretensions, and were penned in total ignorance of indicative absolutions . . . Anglo-Saxon theology therefore vindicates the Reformation; it speaks in general as English divines have spoken since that mighty change."*

Among the innovations of practice consequent upon dogmas brought into England by the papal priesthood who followed the wake of the Conquest, there was perhaps no one so unwelcomely received as private confession. With the primitive usage of mutual confession, in accordance with the apostolic precept, "Confess your faults one to another, and pray one for another, that ye may be healed," English catholics were as we have shown, sufficiently familiar. In the accounts received of the earliest British Church, north and south of the Clyde, it appears to have been one of the wonted practices of her members to meet for this purpose—like as do the Wesleyans nowadays at their class-meetings, the Congregationalists, Baptists, &c., at their weekly prayer and conference meetings, and like as do many pious Episcopalians, for there is no canonical prohibition of the edifying custom—when those who were burdened with besetting sins gave in their experience, or opened their grief and spread their wants before the Church, at the same time invoking the prayers of those assembled on their behalf; having in view St. James's assurance, following his injunction (which the reader will observe was a general one, addressed to *all* Christian Churches), "the effectual fervent prayer of the righteous man availeth much." And again, "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."†

All this, we say, was familiar enough to our English and Scotch ancestors; and they sometimes went farther, and when a sin had been particularly grievous, and was calculated to create great scandal, the penitent made his confession of the same still more open, even before the assembled congregation, and consented to receive open rebuke from the bishop or presbyter, and to perform any public penance prescribed by the latter. Thus the great King Edgar, whose "undisputed superiority over the neighbouring princes, and his attention to the welfare of his people," says Dr. Lingard, "contributed to throw a lustre around his memory," and whose zeal for the purity of the Church and the reformation of the monasteries, which were even then relapsing into gross irregularities, were shining features of his illustrious reign—this powerful sovereign piously submitted to a course of *seven year's* penance and continence, in atonement for the scandal of dishonouring a young lady named Wulfrith, who, to elude his pursuit, (he being at the time a married man) had taken refuge in Wilton convent, of which the child she bore him afterwards became Abbess.‡

* *Anglo-Saxon Church*, pp. 202—5.

† *St. James*, v. 16, 20. The late deeply lamented Rev. W. B. Mackenzie, of St. James's, Holloway, addressing his parishioners, 23rd May, 1870, writes: "This prayer-meeting seems to me everything we wanted. God was waiting, as it were, for it. I have myself longed for my people to meet for prayer. It seems to bring us nearer to him as children." Such also is the testimony of the Rev. Samuel Maddock, the venerable Vicar of Ropley, and Bishops Sutton, Hants, who, like his perfect prototype, John Newton, long maintained these social meetings in the more remote parts of his two parishes.

‡ See a clear and most interesting statement of the primitive practice of confession, by Luigi de Sanctis, in the November No. of *The True Catholic* (p. 125); like every paper in that seasonable and ably conducted serial, as tersely expressed as it is logical and learned.

But, as the reader need scarce be told, *this* sort of confession and penance was widely different from that of closeted confession to a clergyman, with the conditional exercise by the latter of a confessional seal, which the papal priests brought into vogue; and to which, as we have before remarked, all classes of English people were for a long time inveterately opposed: the more so, as with its introduction there was this added objection to it, that the new order of clerics were, as a class, notoriously immoral. How then were *they* fitted for the exercise of such awful functions? How could a man direct the conscience of another who was himself a slave to lust, and practised the lowest vices prevalent in the community? True, we have our Lord's injunction to the multitude of his disciples: "The Scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe and do; but do not ye after their works; for they say, and do not." Popish priests are everlastingly quoting this text; and the latter part of it, as well as the subjoined context, undoubtedly fits many of them well enough; but the reference here is to legal definitions and judgments by those learned in the Mosaic law, and finds its analogy in similar judgments by our own legal functionaries, delivered from the judicial bench, or in chambers; or, if you will, those of the judges of the Ecclesiastical Courts, who are laymen, and are not *necessarily* exemplars in their own persons either of piety or orthodoxy. Nevertheless, upon their judgment depends the action of those who are.

But the popish confessional is something quite distinct in its nature from this tribunal. The confessee claims to be something more than a simple jurist, or a legal interpreter of a written law; he represents for the time being the Sovereign Judge by whom the law was framed and ordained, as whose delegate and representative his decrees are irreversible, and sacredly binding on the conscience of his penitent. He is moreover invested with divine prerogatives. It is his to remit or to retain sins revealed to him in the confessional; optionally to exact a heavy penance by way of punishment for them, or a slight and nominal one, or none at all. Nay, he is presumed to be himself, at least for the time, impeccable; and it is *upon* this presumed impeccability (as a confessor) that his qualification to impart spiritual and moral counsel, and to "direct" his penitent regarding every action of life, rests. In a word—such is the Romish theory, and such its prescribed definition—the priest-confessor is CHRIST, and no other; and the power of Omnipotence itself is not sufficient to reverse his judgment, once pronounced!

It was therefore a very natural question for our common-sense and matter-of-fact ancestors to ask themselves, and to ask each other: How, in the name of wonder, can a man direct the consciences of others, or impart ghostly advice and consolation. who is himself a depraved character, and a total stranger to gracious influences? Can he reprove that in another which he habitually practices himself? Or can he who is immersed in sensuality and the unchecked indulgence of degrading promptings, which are antagonistic to any spiritual life in the soul—can he assist another soul to unravel the intricacies of religious experience, or how to cultivate the life of God within him? Or, again, can he be divinely guided in estimating the qualities either of good or bad actions, or of awarding the amount of punishment that shall expiate the latter?

That such *was* the character of the queries popularly proposed in the early stages of popery, following the Norman Conquest, and that the private

confessional was an obnoxious—a justly obnoxious—novelty to every class of our catholic ancestors, we feel warranted in saying; and our assertion is founded upon the numerous satirical writings directed against clerical abuse of the confessional, as well as against a long train of other abuses to which it gave rise; which popular satires have come down to us, and which were extensively read and much relished in all quarters of this island.

Nor has this covert and cowardly contrivance of the confessional-box ever been otherwise than a standing offence to the people of this country, from the prince to the peasant. The more so, as its very abuses, in which those who perhaps most chafe under it are in a manner participants, form its great protection. The mean advantage which by its instrumentality a priest obtains over his penitent gives it a character that makes it justly obnoxious to a self-reliant and religious people. Inferior races may consent to bow their necks to it; it is an institution exactly adapted to a community of sharpers, brigands, and slaves, and with a certain proportion of females of all grades in every community it possesses more or less of attraction. This we say independent of any imputation on the virtue or the motives of the larger number, but as purely incidental to their sex, which seeks confidence, and is prone to lean upon protection. But in a healthy society the confessional is, we repeat, peculiarly obnoxious, in that its very abuses—aye, and its worst abuses—protect it from public assault. Speaking of its inquisitorial and too often corrupting character, the author of the *Destiny of Nations* says: "I wish I could get language strong enough for it! The very reason people do not know it is that no people dare to read it aloud. Its very pollution is in this protestant country its protection." And Dr. Armstrong, maintaining that the character of priestly questioning on a variety of subjects is of itself—how pure soever the questioned—"an enormous sin, forbidden by the express words of Scripture," submits that "it is contrary to common sense to suppose that God would ever allow or sanction the principle that the more enormous the sinful practice is, the more it should be kept hidden; or in other words, that the enormity of the sin should be its own protector. 'That which ye have spoken in the ear in closets shall be proclaimed upon the housetops.'"^{*}

The papal sect has now—as at all times of its existence from the beginning of the thirteenth century, when (under Pope Conti) it may be said to have been first perfectly modelled, and in working gear—a staff of experts in the art of confessing (i.e., of receiving confessions and "directing consciences"), and into the hands of these practised adepts in casuistry all new pervers to her system, whose possession is valuable, are placed. Once in their keeping, they are, with rare exceptions, as powerless to escape from the priestly toils as an unhappy fly that has been entangled in the web of an old spider. With confidence may Mr. Capel assure the public, through the newspapers, that the young Marquis of Bute has neither withdrawn from the Roman Church, nor is at all likely to do so; that, on the contrary, he supported the Papal Zouaves, and subscribes liberally to the pope, (and the additional popish schools). It is easily explained. The young pigeon—we beg pardon—the young marquis, whose plumpness makes him very valuable, is, by his own report, "a regular communicant," and being so, is a regular frequenter of the *confessional*. "Knowledge," writes Dr. Blakeney, "is power; in every sense this is true, but

^{*} *Lecture at Wolsinghampton, p. 22.*

man, in his intercourse with his fellow, judges of *mind* only by outward actions. Could the diplomatist see the heart—the intentions—the real feelings of those with whom he has to deal, he could calculate with certainty upon success. In proportion as a man is acquainted with human nature, does he possess power in intercourse with his fellow. The confessor dives at once into the secrets of the human bosom. From the king to the beggar, all unfold their hearts to him; and officially the most ignorant priest acquires a knowledge of human purposes and dispositions, to which the most philosophic and acute cannot attain." *

The direct influence of the confessional, as it has been always wielded ever since its establishment, but especially as it is now systematised under Jesuit teaching, is additionally obnoxious in what Dr. Wordsworth calls that "degradation of men in relation to women," which is directly ascribable to its influence; which the bishop thus illustrates as its manifestations have come under his own notice in Roman Catholic households:—"The father, husband, and master of a family finds himself dislodged from his position. He is no longer what he is represented to be in the most civilized languages of the world, e.g., in Greek *οικοδεσποτης*, in Latin *paterfamilias*, in Italian *padrone*, in English husband; but is dethroned, as it were, from that place in the household in which the hand of Almighty God has set him. He is no longer the head of the wife, nor the father and master of the family. The confessor has supplanted him, and rules like a petty pope in his house; and grants him only such a precarious and subordinate authority as the Roman pontiff would concede to kings in their own dominions. He is, as it were, a feudatory and vassal in his own home. And what a fearful despotism may a confessor exercise! And how powerful is the temptation to exercise it, when the passions are strong, and when the confessor sees some great spiritual end—which is paramount to all other ends—and which may, as he imagines, be attained by his domination. How different is this state of things from that assigned to husbands, and fathers, and masters, by divine authority in the Apostolic Epistles, and so beautifully represented by St. Augustine in one of his homilies! No wonder that when the head of the family is thus degraded from his place, the whole system of domestic economy should be disturbed, and the natural order of domestic relations be inverted. The father and husband and master being deposed from his rightful station, is tempted to forget the duties of his office, and, indeed, is almost incapacitated for performing them. Hence there is little of domestic reading of Scripture; little of family prayer. The head of the family has been stripped of that domestic sacerdocy, of that household episcopate, to which (according to the words of S. Augustine) he has been called and consecrated by God. And if, being instructed by reason and Scripture, he awakens to a sense of his rightful privileges and corresponding responsibilities, will he not resent the exercise of that so called spiritual authority which has usurped his place and invaded his rights, and has reduced him to state of vassalage? And is it not probable that he will endeavour to weaken that authority and destroy it? I am not surprised therefore to hear that a strong feeling of antipathy should prevail in France against the confessional, and against the enforced celibacy of the clergy. If the priesthood were married and had families of their own they would have more sympathy with husbands

* *Papery in its Social Aspect*, p. 174.

and fathers, and would be less disposed and less able to intrude beyond their province into the domestic concerns of others." *

There is a situation for an English father, himself a member of the papal sect! And what it is should it be his unhappy lot to hold views which fall short of the ultramontane theory—or, worse still, if outside of the sect—let the following home-picture from the pen of M. Michelet portray, for the benefit of those whose wives or affianced brides are being tampered with by proselyting priests, or their sometimes *more* active and persevering lady-employees:—

"The family is in question.

"That home where we would all fain repose, after so many useless efforts, so many illusions destroyed. We return home very wearied. Do we find repose there?

"We must not dissimulate; we must frankly confess to ourselves the real state of things. There exists in the bosom of society—in the family circle—a *serious dissension*—nay, the most serious of all dissensions. We may talk with our mothers, our wives, or our daughters, on all those matters about which we talk with our acquaintances: on business, on the news of the day—but not at all on matters nearest the heart, on religion, on God, on the soul.

"Take the instant when you would fain find yourself united with your family in one common feeling, in the repose of the evening, round the family table. There, in your home, at your own hearth, venture to utter a word on these matters; your mother sadly shakes her head, your wife contradicts you, your daughter, although silent, disapproves. They are on one side of the table; you on the other, alone. It would seem as if in the midst of them, opposite to you, sat an *invisible man* to contradict what you say!"

And so there does; that man is the priest! "The priest," continues this sagacious writer, himself a nominal R. C., and familiar from childhood with the domestic canker he so feelingly and faithfully describes—"the priest, as confessor, possesses the secret of a woman's soul; he knows every half-formed hope, every dim desire, every thwarted feeling. The priest, as spiritual director, animates that woman with his own ideas, moves her with his own will, fashions her according to his own fancy," † &c., &c.

* *Notes at Paris*, pp. 78—9. The bishop adds an illustration of the operations of this system of domestic intervention in a work entitled *Conduite d'une Dame Chrétienne pour vivre saintement dans le Monde*. "It is," he says "a book of counsels from a confessor to a lady of rank. The lady has a husband and children, and a large household of servants; but throughout the whole volume the *husband* counts for nothing, and his name is scarcely mentioned at all."

† *Priests, Women and Families*. Longman & Co. published a very good translation of this work. Will any one explain why it was suddenly and mysteriously withdrawn from circulation, and no copy of it is now procurable? By the same ever-active and subtle agency, we suppose, that arrested the republication of Garibaldi's *Monk and his Rule* in the United States. Where, too, are the copies of Paul Lewis Courier's book on the same subject? We shall be told by certain secular journalists, whose issues are supported by protestant readers, that such works are "obscene." And so they are to the *obscenely disposed*; as are the reports of the Divorce Court, or half the police and judicial reports, with all medical works. Dr. Blakeney's verified *extracts from Alphonsus Liguori*, of which the late Dr. Horne wrote, "I have recommended your work to various friends as a book of standard reference, and I sincerely hope, that with the divine blessing, it may have an extensive circulation," is, with the same exquisite public moralists, "obscene,"—moralists these, who elaborately review and highly commend some of those really wicked novels, condemned by Dean Stanley in his eloquent funeral sermon on Charles Dickens, which not only have no moral whatever, but are insidiously immoral in a deadly degree. Yet what says the Rev. W. J. Burke, who was a Maynooth priest, and a Vicar-General in the Romish Church? "The language of Dens, Antoine, and Liguori, is pure morality compared with the *oral* teaching of some college professors in the art and tactics of the confessional." Here we have another and a striking proof that the very evils of the confessional are its real protection.

But the unwarrantable instrumentality of the confessional as a means of personal and domestic enthrallment, especially in the case of women, is seen in another aspect. A very small acquaintance with female character suffices to make it apparent that, however sacred may be "the confessional seal," the man who has been made the depository of her most unlimited confidence, to whom she has consigned not only every act and foible, but who is intimately conversant with her every motive, and with every spring of action that has found a harbour, perhaps only a temporary harbour, in her breast, e.g.—those "irregular motions" which at certain seasons and under peculiar conditions of physical ailment or weakness, have been momentarily suggested by wayward impulse—that the person so possessed with every item of intelligence respecting her innermost life, possesses, *must* possess, a power over her which is next to absolute. She may really believe in the sacredness of the trust, even in the moral "impossibility" of its betrayal—as priests would persuade their penitents,—it does not alter the case. The divulgement is complete; and supposing even that her mind is not of a very devout cast, a kind of instinct—female instinct if you will—suggests that the *safer* course is to maintain the relationship of mutual confidence. We say *mutual* confidence, as the very attempt on the part of a third person to pry into that region of sacred confidence from which even parent and husband are excluded, is of itself a flagitious act, which no parent or husband who is a *man* can otherwise regard than as a personal outrage and a monstrous wrong, both to himself and the subject of such inquiries.

Unconsciously therefore to themselves—consciously in many cases—it is the cowardly instrument of the confessional that retains numbers—especially perverts, who are required on their admission to make "a general confession" to the priest receiving them—in the Romish communion. Whatever discoveries they may make—as most do—which may shake their belief in the system embraced; whatever bitter experiences may be theirs of its hollowness and falsehood; an unseen, but keenly felt chain, holds them its miserable captives. From that "general confession," protracted and drawn out by the professional adept in dissecting and anatomizing the human breast, the penitent has arisen and sunk down at the *Prie Dieu*, after receiving the priestly absolution, a maimed, emasculated, helpless wreck of her former self; her virgin or her matronly being is changed; a torpedo touch has struck her most vital part; its venom has tainted her heart's blood, while benumbing every faculty of her individual nature; and the crafty operator who has hitherto been doubtful of his prey, is now secure in his conquest. His work is achieved. The die is cast. The new "convert" may prove angel or devil, according as such magnetic process works in different temperaments. She may still, by a miracle of recovered strength, escape her fetters, and be saved—"yet so as by fire." But, bating such almost miraculous and exceedingly rare exceptions to the melancholy rule, she will be Rome's subject till her death.*

* Treading as we are upon delicate ground, we are anxious to guard the reader from unjust imputations, hastily formed, respecting individuals, perhaps of his own acquaintance. Some there are, who, like the authoress of *Experiences of Roman Catholicism* at her first (general) confession, positively refuse to submit to that searching inquiry, and the "bitter end" of that mental torture to which the prying inquisitor would subject them; and carrying their point, receive their absolution from the priest, who prudently consents to waive further inquiry. But what a mockery! The man

And even as to the boasted "seal" of the confessional, what say papist casuists? The following is a synopsis of Liguori's dictum, from his *Moral Theology*:—

"1. The object for which the seal is so binding: lest the confessional should become odious to the people (*Quarum revelatio redderet onerosum vel odiosum*). This reason is repeated again and again, and indeed it is self-evident. The confessional would soon be deserted if the people had not some guarantee that their sins would not be disclosed. The 'Saint' does not say that the violation of the confidence reposed by the penitent in the confessor would be *intrinsically* evil, but he reprobates such violation on the grounds of expediency.

"2. The seal is to be maintained, even if the safety of a whole nation were at stake. It came out on trial that the gunpowder plot had been confessed to Garnet, who yet did not forewarn the nation of danger.

"3. Things revealed *extra confessionally* to the confessor do not come under the seal.

"4. The priest, with the permission of the penitent, may act on the knowledge acquired in confession. We would especially call attention to the following passage:—'If it be doubtful whether the confessor may have spoken with permission, *the priest is to be believed rather than the penitent.*'

"Thus, after all," says Dr. Blakeney, "the poor Romanist is at the complete mercy of the priest! There is no third person present to attest whether permission was granted or not; but if a difference arise, the word of the priest is to be received rather than that of the penitent!"

The same writer adds:—

"Sin only, as we have seen, is the subject of discourse in the confessional; not purity, nor the beauty of holiness,—but crime in all its hideous forms! Let us, therefore, take the case of a young confessor. We shall suppose, what is very unlikely, that he arises pure and untainted from the study of Dens, Bailly, Liguori, &c., on matrimony, and the relative topics that we cannot here even mention: and that, with high and noble purposes, he enters at last upon the practice of the system for which it was deemed necessary that he should receive such instruction. He is bound, by the unnatural law of celibacy, in direct opposition to Scripture and the rule of the Apostle.* Marriage is absolutely forbidden to him; and yet he is of 'like passions' with other men,

who assumes to take the place of God yields to an exigency, dictated by his penitent, which by the precepts of his Church renders, not only the confession, but his own absolving act, nugatory. The effect on a sensitively scrupulous convert, as in the case specified, is to beget painful doubts; and the mind of such an one is often racked by agonizing apprehension and mistrust; unless her better judgment satisfies her that she *has* fulfilled every reasonable requirement, and that the unanswered questions were strictly irrelevant, and attributable to the inexperience, the bad judgment, or the unwarrantable curiosity of the querist. Again there are others (we have known such) who at their periodical confession make what they conscientiously regard a clean breast, after close self examination; and in reply to farther questioning, avow that their confession is *closed*. There are few secular priests officiating among the middle and higher ranks, who would in such a case feel it prudent to withhold absolution, as the penitent possesses the right of appeal to the bishop, who, as a rule, labours to avert scandal in his district. A domestic chaplain to an old R. C. household would himself exercise a wise prudence in the exercise of his confessional duties, or he might perchance be soon relieved of his chaplaincy. In the case of some silly "convert" dupes of the highest rank the power and caprice of the family confessor are notoriously exercised more absolutely. The same with a few old Roman Catholics of rank who have of late been drawn into the meshes of the religious orders, and are insane enough to accept Jesuits or Dominicans as chaplains.

* 1 Cor. vii.; 1 Tim. iii.

for even the Apostles were such.* He has a human heart, out of which, alas! proceed 'evil thoughts, murders, adulteries, thefts, false-witnesses, blasphemies;' † and it is his lot, as well as that of others, to war against 'the world, the flesh, and the devil.' It will scarcely be denied by any that the way to live chastely and righteously is not only to pray for grace but also to use the means of grace. 'The way to avoid the forbidden fruit is to avoid the forbidden tree.' Would a man live chastely, let him abstain from the occasion of sin, and let him not go into temptation, nor 'stand in the way of sinners,' nor allow unchaste and impure thoughts to rest for one moment in his bosom. Such thoughts, when they come, should receive an immediate dismissal, and for this end prayer is all powerful.

"See a young priest, bound by an unnatural law of celibacy, placed at the head of a parish or congregation. Let us suppose that he desires to live 'as it becometh the Gospel.' In what a painful position is he! He longs to abstain even from the thought of sin, and much more from its mention and occasion; but this he cannot do, for his very *vocation* requires him to listen to details of a corrupting character. He walks, and he must walk, upon the brink of a precipice; and he cannot betake himself to the high road of holiness, by abstaining from everything that would suggest what is forbidden and polluting to the mind.

"Characters of every kind kneel by his side. He listens to subjects which the wife would not mention to her husband—which the daughter would blush to repeat even to her mother. He must, whether he will or not, give ear to matrimonial secrets—aye, and help to draw aside even the curtains of the marriage bed. Day after day this is his inevitable duty. He has a *human* heart—alas! a wicked heart—and from *human* lips are poured forth confessions of voluptuousness, and sin, and guilt in every form. He must feel that he bears, indeed, a heavy burden, and that he holds an office, which, without danger, angels alone could fill. His mind, the receptacle of all the impurity of his distrustful charge, must at length suffer by the contact. It has been well said—

'Vice is a monster of such frightful mien,
That to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.' " ‡

For a searching *exposé* of the working of the confessional, even in our own community,—of the perfectly arbitrary definitions by different priests, and those living near each other, of "mortal" and "venial" sins, showing clearly that such distinctions are determinable, not by any settled canon, but by the pure caprice of individual confessors—as well as of the shameful abuses to which this irresponsible and terrible power, lodged in men of all shades of character, is constantly liable, let the reader (the most virtuously trained female reader may do so without a blush, except one of indignation,) attentively peruse Mrs. Richardson's *Experiences of Roman Catholicism*. Wisely has her uncoloured narrative been as yet unnoticed by popish journals, doubtless in dread lest it should come under the eyes of their own readers, who could not fail to be struck with the faithfulness of the picture drawn by her.

* Acts, xiv., 15.

† Matt., xv., 19.

‡ *Popery in its Social Aspect*, p. 168.

Romish controversialists, reckoning on the ignorance of their readers, maintain that the confessional is eminently conducive to the morals of a community, and point to the proverbial modesty and chastity of the rustic female population in Ireland. It is no illustration at all. Female modesty has always been a characteristic of rural life in Ireland; and is so far from being traceable to popery or priestly influence, that it is (though it is painful to draw comparisons in such a case) more marked in those districts under good protestant oversight than where popery is dominant. From which class, we ask, is the prostitution of Irish cities and seaports, of Liverpool and New York, drawn? Scarcely one of these unfortunates has had a protestant training. The latest report of the proportion of illegitimate to legitimate births in Paris is 29 per cent.; in Vienna, 51; in Rome, 75; the last being only the number of this class received in foundling hospitals! While bad as London is, the statistics of 1865 only report 4 per cent. The number, we grant, is yearly increasing, as is infanticide—and so are popish chapels and confessionals. Without connecting the two—for other direct causes, to which we shall in time refer, have fruitfully promoted vice in the British metropolis—it is unquestionable that illegitimate births do increase amongst us proportionately to the spread of popery and semi-popery. Nor must it be forgotten that both give encouragement—priests and priestly-conducted journals openly and unblushingly—to those nightly haunts of dissipation and flaunting prostitution to which the fast advancing profligacy of the metropolis is directly traceable. Ask either of that band of French women whose shameless exhibitions in a London Music Hall, infamously notorious as the central rendezvous of illicit intrigue and brazen harlotry, lately called for magisterial interference and suppression, what *religion* she professes? and it will be found that she is “a good catholic;” one who may be seen at mass in the adjoining Chapelle de Notre Dame de France, if not on every “day of obligation,” at certain regular seasons of devotion; one who scrupulously abstains from flesh meat on Fridays, and never misses at least an Easter confession and communion. Did the popish journals join in the otherwise general reprobation of a performance on a public stage, the gross bestiality of which called down the unanimous condemnation of every protestant journal, and of those less fastidious papers which are purely secular? We appeal to their columns in proof that they stood aloof in the unqualified censure which those paganish orgies provoked. It is in the rank soil of vice and profligacy that popery and superstition find the necessary nutriment for their luxuriant growth.*

* The *Daily Telegraph*, commenting upon this species of imported sensualism from “Catholic France,” sensibly remarked: “The fact is that even the vicious are weary of the perpetual harping upon the same strings of sensationalism; hence the spasmodic effort for greater coarseness and more desperate acrobatic feats. Is there nothing else in the world of ballet except deficient dress and redundant insinuation? An enormous patronage would reward the managers who knew how to unite gaiety and novelty with a regard for the vast power which entertainments possess in really helping to refine the popular taste and soften the manners after a healthy fashion.” To whom, we ask, do the unprincipled caterers of this “greater coarseness and more desperate acrobatic feats” resort for its supply, still more to deprave our London youth? To whom but to its skilled professors in “Catholic France”? There is before us, in a leading popish journal, besides an advertisement of the Alhambra performance, a glowing editorial panegyric of the part taken in it by some of these most “desperate” artistes. Imagine such a thing in a protestant journal, professedly religious! No falsehood, be it here remarked, is more mendacious than that which is occasionally uttered by popish claimants for chaplaincies in jails and workhouses—and importunately echoed by several of

But moral purity apart, look at the proportion of homicidal crime in Ireland; almost confined to popish districts, as compared to Great Britain; or even to Belgium and Northern Italy, where priestly influence is less absolute. Late returns exhibit a yearly average of 235 in Ireland to 72 in England and Wales—33 in one case in each million against 4 in the other. The proportion, we grant, is greater in some popish countries: e.g., in Sicily, 90; in Naples, 174; and in the Papal State, under its late government, 113 to every million. And keep in mind that of those numbers returned by an order of the House of Commons in 1853 and 1862, respectively, it is shown that while their increase by criminals professing to belong to the Established Church had in the latter year been nine per cent., those by popish criminals had in the same time, as previously, increased *forty-one* per cent. While the distinct statement of Mr. Nugent, the salaried R.C. chaplain of Liverpool Jail, made in 1865, represented that crime amongst the popish was four times as great as among the protestant females of that city.

So much then for the "moral" influence of a self-styled "Church," using the confessional, as compared with that of one of which it is not a recognized institution on even the most neglected and indifferent of its nominal members. Let protestant clergymen and their lay assistants unflinchingly prosecute those labours among the poorer part of their flocks in our great cities which have been so hopefully inaugurated, and the disproportion will soon become considerably greater. But in the meantime let not the Legislature subsidize popish crime by creating popish chaplaincies, at the expense of protestant ratepayers, and raise their salaries in proportion to its increase; in accordance with the recommendations of the Select Committee of the House of Commons of May 30th, 1870!

"But the most corrupting device that the wit of man has ever contrived," writes Captain Basil Hall, "is the celibacy of the clergy; and until that deep curse be removed from the nations of the Continent where the Roman Catholic religion prevails, there seems not to be a gleam of hope of their obtaining that degree of domestic virtue without which no genuine political freedom can be hoped for. So long as there exists a numerous, widely-spread, and educated

our daily journals—viz.—that their criminal population is almost wholly drawn from those who are "virtually non-catholics," who "habitually neglect the confessional," If such be the case, why these practical apostatizers are obviously legitimate subjects for good protestant teaching and reformation. But the statement is completely disproved by the police records; and an honest inquiry amongst the class would show a very opposite result. Can Lord Howard deny that multitudes of prostitutes resort to the confessional, at least at Easter? Can he deny that the class infesting Rome pay, or *paid*, an annual tax, which swelled the papal exchequer?—that in popish countries (and why not in England!), professed thieves, brigands, and foot-pads,—aye and hired bravos—receive the sacrament at stated times! How then can we wonder at the result of a Parliamentary Inquiry (set forth in Paper 233, Sess. 1863,) which shows that "although the popish population of England and Wales does not amount to one-twentieth part of the inhabitants, yet *one-fifth* of the inmates of our jails are Roman Catholics; that the proportion of crime in Scotland is still greater; that in London nearly *one-fourth* of the crime is Romish; that the prisoners committed in 1865 to four of the London prisons amounted to 21,000, of which, actually 7207, or *one-third*, were Romanists; so that in the metropolis, at least, one jail out of every four is the visible fruit, more or less, of Romish teaching!" We copy from *The Bulwark* of Sep. 1st, 1870, published by Seeleys, Jackson, & Halliday (a trustworthy and invaluable periodical, which every British protestant should possess); which adds, on the authority of the *Tablet*, that of the whole number of prisoners in 122 county and borough jails, nearly one-fourth are Romanists; and that where large numbers of Irish are congregated, as in Liverpool, more than one-half are Romanists. See the *Protestant Beacon* for Nov. 1870.

Class of men whose interests are entirely separate from those of the rest of the country, and whose manners are necessarily, and by universal usage, understood to be profligate, it is in vain to expect that domestic morals will be pure. Were it possible, indeed, to detach this privileged class from the rest of the community there might be a hope; but when, through the medium of public preaching, and, above all, of oral confession, and the innumerable other methods by which the priests obtain free admission everywhere in those countries, they succeed in establishing their influence, there is little or no hope left. It is needless, and would only be painful and disgusting, to go into any details. But this may be said, that the wide-spread looseness of domestic manners in Italy, Austria, and other countries where the same system prevails, not only has its origin in the undue influence and profligate habits of the priests, but owes its continuance to their instrumentality. This depravity pervades all classes to such an extent, that shame is out of the question! and the whispers of conscience being, especially with such machinery, the easiest thing possible to set at rest, vice has it all its own way.”*

Even Dr. O’Croly, a Roman Catholic priest, is fain to record the following testimony to the early effect of the rule of priestly celibacy: “The prohibition of clerical marriages did nothing but corrupt the morals of the clergy; it gave occasion to illegitimacy and promiscuous intercourse, and to deep hypocrisy, from the necessity of concealment. The fatal effects became every day more manifest. The seeds of immorality took deep and extensive root, until, at length, in the tenth century, trampling upon canons and statutes, Church rules and Church ordinances, upon every law, human and Divine, churchmen cast aside the flimsy veil of exterior regularity, and exhibited clerical profligacy in all its native deformity. At that inauspicious period the clergy of all ranks shook off the restraints of ecclesiastical discipline, and reduced the statutes of celibacy to a dead letter. They did not all, indeed, enter into the marriage state, which would be only a return to primitive usage—a step not to be condemned; but, opposing themselves to the Divine law, they formed illegitimate connections, and the Church, which was said to be infallible and undefiled, groaned under the influence of courtizans, and the dominations of ecclesiastical bastards. Priests bishops and popes revelled in the excesses of sensual debauchery, to the disgrace of religion and the scandal of Christendom. Ratherius, Bishop of Verona, who lived in that age, says that ‘the clergy were in general so immodest, that scarcely a priest was to be found fit to be ordained bishop, and scarcely a bishop fit to confer ordination.’ He recounts several shocking stories respecting the behaviour of ecclesiastics; and he charges them principally with holding infamous conversation with profligate females. Pope Sergius and Pope John the Eleventh—the latter son of the former, by his concubine Marosia—and other pontiffs of the same description, by their open profligacy, set the example to the inferior clergy of throwing off that mask which might otherwise conceal their debaucheries from the eyes of the world”†

“Consider,” writes Dr. Blakeney, “the influence which the priest possesses over those who acknowledge his pretensions. He is regarded in a fourfold

* *Schloss Hainfeld*, p. 198. The above was written before Italian unity, and the abrogation by Austria of the Concordat. For a pleasing picture of the improvement, socially and morally, going on in Italy under its National School Board, see Mr. Probyn’s *Essays*.

† *Inquiry*, &c. Dublin, p. 258.

point of view,—physician, counsellor, father, and judge; in fact, as God in the confessional. Irrespective even of character, he is venerated as God's vicegerent, invested with powers of a superhuman kind.* Viewed in this light, he can exercise control by advice. What earthly parent, judge, or counsellor, in the estimation of the devout Romanist, could have half the influence of the confessor? Regarded as one who possesses authority from God to forgive sins, and to change the elements of bread and wine into the Lord of life and glory, his advice is all potent, and influence unbounded. He can exercise control by threat. He holds the secrets of his penitent in his hand, and can, therefore, mould him at his will. Suppose that his object is to compel *A* to adopt a certain line of conduct towards *B*. If *A* be unwilling to carry out the priest's wishes, then a gentle hint, to the effect that he will give some intimation of a delicate affair to *B*, or to some one else whose displeasure *A* dreads, will at once, in all probability, compel *A* to yield implicit obedience. Probably, in reply to this, it will be said, that the seal of the confessional would operate as an effectual bar to such unfair dealing. But there are various ways by which that seal can be evaded. We have seen that the priest, with the license of the penitent, may disclose a matter revealed under the seal. At an unguarded moment, or under the powerful influence of priestly control, the penitent may be induced to grant the license. The priest is to be believed in preference to the penitent if it be doubtful whether such a license was granted, or if the penitent even aver that he did not grant it. How readily may a priest, acting upon the principles of equivocation and dissimulation, avail himself of this. Whatever is revealed, save in the very act of confession, does not come under the seal. How easily may a priest draw his penitent into such confessions! Let us consider some instances in which obviously the confessor exercises great control in the domestic circle. Is there a point to be regulated between husband and wife: here the confessor steps in. He pries even into the marriage bed; and if the husband or wife do not follow his injunctions, he can inflict upon them that which is conceived to be, of all others, the most fearful punishment—the withholding of absolution; or, if they disregard them, he may compel other relatives to interfere. He controls, according to his own fancy, the parent's conduct towards the child, and the child's conduct towards the parent. If the parent be a protestant, he can set the child as a watch upon his father, and he fortifies his mind against his heretical influence and control; or if the child of a Romish parent become protestant, he can compel the parent to turn his child out of doors, thus carrying out the Canon Law, by threatening to withhold absolution. Liguori says, that a parent is bound to denounce his own child to the Inquisition, and that the child, in the same manner, is bound to lift up his hand against his parent. The confessional will at once discover whether the parent has a heretical child, or the child a heretical parent; and the threat to withhold absolution will draw, in either case, the disclosure from the devout member of the Church. Even in the making of wills, and the settlement of property, how great is the influence of the priest! If a member of the family displease him, or be obnoxious to the Church, the confessor uses his influence to deprive him of his heritage. If a son or daughter become a protestant, the confessor carries out the Canon Law,

* Dens distinctly says, that he is God in the confessional.—*n.* 180, tom. vi. Dub., 1832.

and compels the parent to strike out the name of the delinquent from the will. The same power exists in the making of wills favourable to the Church. The confessor may further not only use his influence, which is almost unbounded, in order to obtain property, but he may require, *as a satisfaction* for certain sins, that money be left for masses, or property to the Church." *

But enough of priestly influence through the confessional in domestic life. Its mischief-working power in the political world forms a wider subject for illustration and analysis, and one that will often appear, though unmentioned, to the discerning reader in the following pages.† In this, its potency for evil, working through *female* influence, is now, as it has often been since first the terrible tribunal was set up through papal contrivance, wonderfully displayed. The noiseless presence, the usurping tread, the prying inquisition, the basilisk eye of the confessor, in the chambers of the palace, the home of the statesman, the diplomatist, the legislator, and sometimes (though, we grant, less so than with any other class of public officials) of the judge, have made themselves *felt* in circles far and wide; in ministerial changes—in military projects and their sanguinary execution, as now witnessed on the Continent—in dynastic alterations—in revolutions—in wholesale massacres. Nor is it too much to say that in the *most* flagitious of these movements a woman has been the priestly medium for compassing its fell designs. "The confessional," writes Dr. Blakeney, "is a widespread conspiracy against the liberties of nations. Confessors are all subject to their respective bishops, and bishops again to the pope (now more abjectly than ever). The pope has only to communicate his wish to the bishops, and thus, touching the spring of action, move the whole body."‡

* *Papery in its Social Aspect*, pp. 174, &c. See the Will Case of the late Mr. Moreton of Liverpool—of Mr. Egan of Dublin.

† There are, it is true, executive rulers—like the present sovereigns of Austria, Belgium, Bavaria and Portugal,—who select unintriguing confessors, and who do act with independence in their public policy; but that is an accident of individual character. Another occupant of the same throne may, through maternal or connubial influence, be an uncompromising bigot, and plunge the same country into a sea of anarchy and lengthened contest between the clerical and liberal parties. History furnishes many such warning examples. Writes Dr. Blakeney: "The confessor of a King of France used to say,—

"With my God in my hand, and my King at my knee,
Who can greater be?"

"He may compel the king, by a threat of withholding absolution, to persecute his protestant subjects. The decree of Nantes, which granted toleration to protestants, was revoked by the French monarch, Louis XIV., and a cruel and fearful persecution of protestants followed as the result. This was accomplished by the intrigues of the Romish party; and who can doubt that the confessional was employed for this purpose, and will again be so employed even in Britain, wherever offices of state and places of trust, are held by Roman Catholics? The confessional controls the subject, and can render even the monarch helpless. When France was placed under an interdict in the time of Philip Augustus, that monarch defied the papal power, calculating upon the loyalty of his barons and people. But miserably deceived, he, at length learned that loyalty to the Church, in the estimation of Romanists, takes the precedence of loyalty to the crown. His own people, influenced through the confessional, were preparing to take up arms against him and that compelled him to yield."

‡ *Papery in its Social Aspect*. In a two-fold sense was the war now desolating France, the direct and immediate result of this cursed confessional. First, the Jesuit party, working upon the poor superstitious Empress, and employing every other agency in its power, stirred up that out-dying traditional, though senseless hostility to Germany—Prussia in particular—which resulted in a national demand to be led on "to Berlin." The Emperor, whose antecedents and native bias prove that he had no share in the popular antipathy, on any religious grounds, was powerless to oppose successfully the well organized machinations of the priests. Against his own judgment, he gave the word for the Quixotic crusade; with what result the world is too familiar. Secondly, the opposition

This oneness of action is effectually secured under the operation of the new dogma of papal infallibility; which was, as is patent to the world, the special object of the ultramontane party in its conciliar definition. Hitherto popish bishops possessed a certain measure of independence; now they possess none. Hitherto, though the papal power was enormous and to a great extent irresponsible, yet the Gallican principle practically ruled the action of the Roman Church, viz., that "the pope's definitions were infallible as soon as they had received the express and tacit consent of the Church" (expressed through the Episcopate). "This," says the *Tablet*, "is now a condemned heresy." And the *Unità Cattolica*, commenting upon the recent condemnation of the "heretical" precept, says: "The Council has adopted the famous phrase of the Archbishop of Westminster's *Pastoral*, that 'the pope is infallible *apart* from the consent of the episcopate, and turned it into Latin. This is a glory for England, and for the Archbishop of Westminster.'"

Descending from courts and cabinets, Papal Rome employs, and in the aggregate with perhaps greater effect in the present day, useful agencies among those in the lower—even in the lowest—stratum of society. Hence have her crafty agents in England laboured of late to introduce these well-trained ministers of sedition and treason into our jails, a step preparatory to their introduction into workhouses. Respecting the former innovation, in which the papal garrison has been actively aided by the present Government, we shall for the present be content to quote a warning passage from the clever work of "A prison Matron," entitled *Prison Characters Drawn from Life*:—

"I am about to take the unpopular side of a great question, for I am about to enter my protest against resident Catholic priests in protestant gaols. Wrong or right in my convictions, I am of opinion that a false step has been made, and I take this opportunity to urge my feeble protest against this new, and, I believe, this alarming innovation. God forbid that I should advocate in these pages any attempt to force the religion of the Established Church down the throats of men and women of creeds different from our own, or that I should say one word to deprive those truly earnest of that consolation which to their minds can only be offered from the lips of a Catholic priest. Let the Roman Catholic prisoner have his religion uninterfered with, but do not place his minister on an equality with our own chaplains, and give him power to work irreparable harm. . . . I maintain, then, in the first place that the introduction of resident or established catholic priests into our prisons is a great mistake. I assert that it is a mistake as regards the order of the prisons, the discipline of the prisoners, the well-being of prison officers. It introduces another element of discord into a world composed already of discordant atoms, and waiting but a sign to burst forth into a frenzy; it will tend to

to the Duke of Aostas acceptance of the Spanish throne, in 1868, was, as it now appears, the sole work of his duchess's *confessor*, under whose "direction" she remained firmly opposed (in her husband's person) to the combined solicitations and efforts at accommodation of General Prim's agents, backed by Victor Emmanuel, who was stongly favourable to his son's acceptance of the proffered crown. The consequence was the offer of it to the Prince of Hohenzollern; French interference—and the War. Even the later consent of the Duke of Aosta has been obtained by the pope's apprehension of the choice falling upon a protestant candidate (in which he has been purposely cajoled), resulting in his sending for the Duchess's confessor, and instructing him to withdraw the prohibition from his lady-vassal which had hitherto governed her husband's action in the matter. Yet we are told by the popish journals that the days of priestly interference with sovereigns and governments are altogether things of the past!

no one's comfort, and it will add to every one's responsibility. The Roman Catholic prisoners are easily taught—is there a catholic priest in our Government prisons who will deny this?—that their officers, from the lady superintendent downwards, are out of the pale of the true faith, and are to be regarded as miserable sinners, worse than those over whom the laws allow the exercise of a little brief authority. And is this teaching good for discipline?

. . . Again, the Roman Catholic prisoners are jealously watchful of the dignity and power of their priests, and woe to the matron who considers it her duty to report any 'breach of privilege' on the part of their minister—a duty which, though painful, becomes an imperative one at times. The priest *will* step over the line of demarcation in his zeal, in most cases, it is but fair to say; and the matron who is staunch to the rules may at times report the accident to the superintendent. Let the fact of that report reach the ears of any Roman Catholic prisoner with faith in her priest, and the matron's life is assuredly in danger. Let me assert here that the matrons are made the especial object of religious attention on the part of these energetic priests also; that insinuating words are dropped as to the comfort of embracing the Roman Catholic religion, and the danger of remaining Protestant, and that more than one matron has been made unhappy in consequence, and disturbed by those religious doubts which it is the priest's profession to inculcate. I believe I am right in asserting that, since the new law concerning Roman Catholic prisoners, more than one prison official has gone over to Rome. . . . Looking at this question gravely and in every light—in the light of expediency, morality, perfect freedom in religious matters even in the light of prison discipline—it is a *false step*, and should be rectified. It is flinging a firebrand into a magazine of combustible materials; it tends not to the comfort of our prisoners or prison officers; it sows dissensions amongst all classes; it places our chaplains in a false position; and it renders every one suspicious, and fearful of designs against one's peace."

In a word, view popery in what aspect we will, but especially in the influence of its iniquitous depraving **CONFESSIONAL**, and the spectacle before us abundantly justifies the descriptive portraiture of Dr. Wylie: "The Church (so called of Rome) has no right to rank amongst Christian Churches. She is not a Church, neither is her religion the Christian religion. We are accustomed to speak of popery as a corrupt form of Christianity. We concede too much. The Church of Rome bears the same relation to the Church of Christ which the hierarchy of Baal bore to the institute of Moses; and popery stands related to Christianity only in the same way in which paganism stood related to primeval Revelation. Popery is not a corruption simply, but a transformation. It may be difficult to fix the time when it passed from one to the other, but the change is incontestable. Popery is the Gospel transubstantiated into the flesh and blood of paganism, under a few of the accidents of Christianity. . . . Wherever we find popery, there we find moral degradation, intellectual torpor, and physical discomfort and misery. Under any government, whether the free governments of England and Belgium, or the despotic *régime* of Spain and Austria; among every race, the Teutonic and the Celtic; in both hemispheres, the states of the Old World and the provinces of the New, the tendency of Romanism is the same. It is a principle that stereotypes nations. It depopulates kingdoms, annihilates industry, destroys commerce, corrupts government, arrests justice,

undermines order, breeds revolution, extinguishes morality, and nourishes a brood of monstrous vices—murder, perjury, adultery, indolence and theft, massacres and wars. It enfeebles and destroys the race of man, and annihilates the very cement of society. Popery has been on its trial before the world these three centuries; and evil are the effects which it has produced under Heaven where it has existed. It is truly 'the abomination that maketh desolate.' The man who will not hear what the Bible has to say of popery cannot refuse to hear what popery has to say of itself." *

Or if an Englishman's testimony be objected to take, that of a learned, experienced and most impartial Italian, who describes that of which he was a daily eye witness. Sismondi writes: "The Church placed its commandments beside the list of virtues and vices, of which the knowledge is implanted in our hearts, and gave them a power which the laws of morality could never obtain. The murderer, covered with blood he had just shed, keeps his fasts with devotion while planning a new assassination; the prostitute sets near her bed an image of the Virgin, before which she counts her rosary with fervour; the priest, convicted of taking a false oath, will never forget his duty so far as to drink a glass of water before saying mass. The more regular every vicious person has been in observing the commands of the Church, the more he feels himself in his heart released from the observance of that Divine morality, to which he would have to sacrifice his depraved dispositions." †

It is therefore peculiarly fortunate—or rather, to speak reverently and gratefully, it was by a singular and preventive Providence—and it redounds greatly to the credit of Lord Cairns, as a keen-sighted statesman, that the Act which, as the Lower House had amended it, practically legalized the assumption by popish bishops of territorial titles in Great Britain, was properly rejected by the Lords.‡ It was one of their last, and one of their best acts, ere rising from their legislative duties, and one that communicated unspeakable relief to every real friend of civil liberty throughout the country; as, so far from there now being less necessity for the legal prohibition of those titles than in 1851, it is

* *The Papacy*, pp. 14—491, 2. See *The Times'* special correspondent's recent account, abundantly confirmed, of the arrest of the brigand Cozzolini, a wretch steeped neck-deep in murders, robberies, and arson. He called himself a "son of Mary addorata," wore her image, a bag of relics, and a host—nay, enjoyed a reputation for "sanctity."

† *Italian Republics*. ix. p. 254. The Ven. Archdeacon Sinclair, vicar of Kensington, remarks in his candid and comprehensive work, *The Morals of the Church of Rome*: "With regard to morals, I have long been of opinion that the principles inculcated by popish teachers in writings widely circulated and continually quoted as of the highest authority in that Church, are not sufficiently held up to reprobation; and we thus put aside a formidable weapon, offensive and defensive, which the God of truth and purity has put into our hands, and of which, for the security of our people, it is our duty to avail ourselves" (p. 4). And again: "In reference to the seventh Commandment, I may observe that there is scarcely any abomination which these fomenters of evil (Romish Casuists) do not justify or extenuate. In the works of Antoninus Diana alone there are passages relating to adultery, fornication, and lasciviousness of every kind, which almost exceed belief; and it is a melancholy fact, that, hateful as are the maxims of Romish Casuists on this subject, the questions which it is the duty of confessors to ask, are still more atrocious" (p. 23.) Ladies of the greatest refinement may advantageously consult a small work by Miss Catherine Sinclair, the gifted sister of the venerable Vicar of Kensington, entitled *Memoirs of the English Bible*, for a striking exposure of the practical working of the confessional. Also her *Beatrice*; the perusal of which has deterred many a young lady, and some of maturer years, from joining the popish sect.

‡ We have nothing to say of its applicability to Ireland, where the old Catholic Church is disestablished, and where the popish sect has permittedly enjoyed the use of these titles for centuries past. It would perhaps have been wise to have passed the Act, limiting its operation to Ireland.

manifestly increased tenfold. The plea of "persecution" we shall in another place show to be wholly unfounded; when we shall also exhibit, on Romish authority, what is *involved* and so implicitly *sanctioned* by our Legislature in the permitted assumption of those territorial titles.

Between an "Archbishop of the Roman Catholics in the district (or diocese) of Westminster," and an "Archbishop of Westminster," there is, as will be shown farther on, a difference, not only theoretically and sentimentally, but practically, such as the protestant supporters of the Government measure (if they in reality care anything about it) little conceive! The latter involves claims, temporal as well as spiritual, over the entire population of the district designated, such as are not exercised or claimed by the legal Primate, or the Bishop of London; claims, which, as far as the popish population are concerned, their Church possesses ample powers to enforce, and which are totally incompatible with their allegiance to the throne, or their subserviency to the civil law of the land; claims, to which the bulk of English papists would themselves be strongly averse. A spiritual despotism may exist in our midst, to which many may perforce succumb; but let not a British Parliament give it a legal sanction, and strengthen its power! That is what the unconditional repeal of the Ecclesiastical Tithes Act would do. Under its repeal, the Canon Law, whose operation is now partial, would at once become in effect British law, solemnly binding on the conscience of every papist, and supplanting the Civil Law. "Liberal" politicians who are so officiously impatient to concede this matter to the clamour of the popish hierarchy, are, we presume, unaware that (except by the few whom the latter use as their tools,) it is no wish of the laity, over whom they already ride rough-shod; to whom it threatens a condition of spiritual and temporal enslavement more abject than that which now weighs on them. Well may the latter exclaim with emphasis, in viewing the impertinent zeal of many "liberal-minded protestants" on their behalf, "Save us, O save us from our friends!"

On the very day following the providential rejection of the bill by the Lords, viz., on Tuesday, the 9th of August, 1870, "a general meeting of the clergy, secular and regular, of the diocese of Westminster" was held at Somers Town, when a fulsome address was unanimously voted to "the Most Rev. Father in Christ, Henry Edward, Lord Archbishop of Westminster," in which the memorialists "dutifully and heartily accepted, prospectively as well as retrospectively, the decrees of the Œcumenical Council as promulgated by the Holy See; trusting more especially that its recent and most important Act, the definition of the Infallibility of the Sovereign Pontiff, may more *powerfully* contribute to the peace of the Church, by *precluding internal controversies*, and uniting the hearts of all catholics in loyal devotion to the Vicar of Christ."

To which the would-be "Lord Archbishop of Westminster" replied, *inter alia*: "I cannot fail to add that the unity of the diocese of Westminster received a powerful and noble confirmation in the address of the catholic clergy of England and Scotland to his Holiness, which in the brief space of four days received nearly a thousand names. Your words, therefore, of congratulation to me complete the assurance of the unity which binds us together, against which, as it is founded upon nothing personal, nothing can prevail. I share, as you all know, in the profound conviction expressed by you, that the definition

of the infallibility of the Sovereign Pontiff gives still greater solidity to the structure of catholic faith; and that the need of that definition cannot be more truly appreciated than by measuring the opposition by which the world has endeavoured to avert it."

In other words, as the *Pall Mall Gazette* puts it, the effect of the dogma is that now "the pope is the greatest religious force in the world, and will for an indefinite period continue to exercise an enormous influence."

And how completely the Romish priesthood in Great Britain—more so, indeed, than the bulk of the Irish priesthood—were confederates with Antichrist in securing this crowning triumph, which leaves the Almighty God with no single attribute of omnipotence and prescience not claimed by his earthly rival—how completely they are confederated with the man of sin in this final scheme for undermining every throne and every constitutional government of the world—is exhibited in Mastai-Ferretti's own reply of July 28th, to "the Clergy of England and Scotland;" in which not only their devotion to himself but their particular mission is sketched out:—

"Although we have already congratulated the clergy of the diocese of Westminster on their unanimous and absolute devotion to this Holy See, and on their wish and anxious desire that its divine prerogatives should be more clearly and firmly asserted by the Holy Synod, yet can we not fail to experience a renewed satisfaction in perceiving that not only the clergy of one diocese, however large, but the whole clergy of England and Scotland, share in the same opinions and the same sentiments. That which you desired, beloved sons, and implored from God, that which you demanded of the Holy Synod, has, by the action of the Holy Spirit, been done; and as thereby differences of opinion have been abolished, adverse sophistries rejected, and the faith of bygone ages sanctioned, in like manner has authority, the foundation of all moral order, been confirmed, the weakening and overthrow of which had caused such disturbance in human society. Since then your lot is cast in the midst of those who, rejecting the principle of sacred authority, have fallen into such confusion and dissention in opinions that no one can hear what his neighbour has to say, we trust, that, being the more united by that definition with the visible Head of the Church, when you set forth and, as it were, demonstrate in this very fact the Church's unity and vigour, you will be able with the help of divine grace to labour more efficaciously and with greater fruit in dissipating errors and leading souls to the truth, with all our heart. This we augur from your zeal and charity, and for a land anciently so illustrious for religion. Meantime, as a pledge of the favour of heaven and of our paternal goodwill, we bestow on you lovingly the Apostolic Benediction."

The murder is therefore out! The whole scheme unmasked! It is not to nominal popish rulers that Mastai and his successors will in future make their court, but to protestant sovereigns and presidents—to protestant peoples; amongst whom the bishops are his official deputies, and the religious orders his armed garrisons. This change of papal policy, dating from the Vatican Council of 1870, is foreshadowed in the *Tablet*, which amusingly depicts the commencement of some coquetries on the part of the old harlot of Rome with the future Emperor of Germany; against whom, and the whole race of heretical Teutons, her foremost newspaper organs only a week or two before urged "the invincible

hosts of Catholic France" to go forth, "under the banner of our Lady of Victories," and to scatter the German confederacy to the winds. The holy crusade proving however a failure, and worse, the papal organ in England thus writes: "The three chief catholic sovereigns of Europe have forsaken the pope. They are arrayed against him. The robber King of Italy is determined to complete his robbery. The Emperor of Austria, having abandoned the Romagna into the hands of Victor Emmanuel, now tears up the Concordat, and through his protestant minister, Count Beust, cunningly tempts Napoleon to become an accomplice with himself and the King of Italy in delivering the Vicar of Christ into the hands of his enemies, and stripping him of the little he still retains. The Emperor of the French has yielded to the temptation, and has deserted the policy of his people. While the Chambers were dissolved and the mind of the nation engaged upon battles, he has concluded a treaty with Italy and Austria; and the price of the advantage to himself is the Vicar of Christ. The price is paid, with hesitation, anxieties, and fear, no doubt; but still it is paid. He was afraid of losing Savoy and Nice—yet even since the treaty has been entered into, a deputation from Nice has been to Florence with a petition to be received back into Italy. He was afraid of an alliance between Prussia and Italy. He was afraid of the Revolution, which still calls him traitor. He was in hopes of winning an ally in Austria; but Count Beust has only promised neutrality, and this upon the most humiliating conditions to the French people, viz., that they should break their plighted word, abandon the pope in the hour of his distress, and descend from their high position of guardian of the Vicar of Christ to make common cause with his enemies. The effect produced upon the mind of Count Bismarck, if we may believe a correspondent from Berlin, has been precisely that which we should have expected. He chafed his hands as he talked over Napoleon's blindness in alienating the catholic party in France by a cowardly act of unworthy condescension to Italian cut-throats. And he has recalled the Prussian Ambassador from Rome to Berlin for the purpose of a conference; he desires to rally the catholic sentiment in the twelve million catholic subjects of Prussia, and to bind it up with the cause of Prussia. The personal dispositions of King William towards the pope are well known.... It will probably suit Count Bismarck's policy extremely well to become the protector of the pope, and to set himself up as the guardian of order, justice, and high morality in Europe. Whosoever is to play the rôle of the leader of Europe must necessarily reckon for the pope, who, as the *Pall Mall Gazette* has justly observed, is 'the greatest religious force in the world, and will for an indefinite period continue to exercise an enormous influence.' The French people will hardly pardon Napoleon for having reversed the national policy, and for dragging the national honour through the dirt. It will be remembered with what moral unanimity the French Legislative Assembly pronounced itself against the usurpations of Italy, and in favour of the integrity of the papal territory, so lately as the December of 1867. There were but seventeen votes in that Assembly in favour of Victor Emmanuel, and 200 in favour of Pius IX. M. Rouher then uttered his famous '*Jamais*,' in the name of the Emperor. '*Never*,' he exclaimed, 'shall Italy take possession of the Papal States; *Never* will France permit such an outrage on her honour.' 'The holy father,' he said, 'is right to put no trust in Italy, which has made him drink the chalice to

the dregs.' And again, on the same 5th of December, 'the French troops shall remain in Rome as long as the pope's safety may require them; and by the word *safety* the Government does not mean merely material calm, but serious guarantees, such as are necessary from Italy after the mockeries we have witnessed.'"

The "twelve million catholic subjects" of King (or Emperor) William are, we fear, the last nominal Roman Catholics in the world who share the superlative loyalty of those who, against the energetic and persevering protest of the best German bishops, forced upon their Church the obnoxious dogma of papal infallibility. They are much more likely to forswear their allegiance to their ecclesiastical taskmasters; and being already protestants in principle, to cut themselves loose from the papacy. and either to form an independent episcopal communion, or become absorbed in the evangelical bodies around them. Continuing catholic, they will become national, and this despite the indiscriminate and relentless persecution of the Archbishop of Cologne, and of those of the episcopal order who are not only harrowing out the more orthodox of their clergy both from their parishes, professorships, &c., but suspending them from their clerical functions. That a residue of ultramontane prelates and priests, with a certain proportion of obsequious laity will remain faithful to the Mastai party and its new creed, may be expected, for to these alone belong the ecclesiastical temporalities. And it is just possible that, from motives of state policy, inspired by papal intrigue, these may be sustained by the Government of William. But it is impossible that the public mind of any part of Germany can fall into the ranks of a faction, however dominant, against which all their later instruction, under such men as Dollinger and his co-thinkers, and their native good sense must vehemently revolt.

Nevertheless it is well, and may be suggestive, to observe what is taking place east of the Rhine, and to note, in the words of *The Rock*, that "even amid the liberalism and enlightenment of Germany the proscription is still carried on." To quote the *Pall Mall Gazette*, "The energetic Archbishop of Cologne does not allow the grass to grow under his feet. Victim follows victim. To the list of the professors of Bonn, whom without the smallest shadow of a right, he has thought fit to depose, must now be added Professor Hilgers. But the mere stopping of his academic functions is not all. If—so the Professor has been informed—he does not submit (to the infallibility) within a month he will be further suspended, *a sacris*." And the *Saturday Review* reprints from the *Allgemeine Zeitung*, a letter written by the parish priest of Unkel on the Rhine, in answer to the mandate of the same archbishop, ordering him to subscribe an act of submission. The following is the letter:—

"The Archbishop demands of the undersigned parish priest an unconditional submission to the Vatican dogmatic decree of July 18, though the Apostle says that 'we should speak ever according to the law of liberty.' This Christian liberty involves the notion of individual moral responsibility, and therefore excludes the demand of an unreasoning and absolute obedience. I am bound, then, in conscience to declare that I can neither believe nor teach the new dogma of the personal infallibility of the pope, and if this leaves me no alternative but either to become a hypocrite before God and man, or to lose my office and my bread, I had rather—if it must be so—choose the latter. In humility

of heart I bow before the Lord, to whom I have borne testimony in the Church for above twenty-five years by word and doctrine, and who has not without some wise purpose ordained this trial of faith for me.

“W. FANGERMAN, D.D., Parish Priest.

“Unkel, October 22, 1870.”

“The Archbishop,” says *The Rock*, “has also called on the Professors at Bonn—the conductors of the anti-infallibilist *Theologisches Literaturblatt*—to sign a profession of their unconditional acceptance of the decree. Here, also, the demand has been unanimously refused. At home, amongst ourselves, Dr. Manning’s organ seeks to hide unpleasant revelations of a divided house under cover of an ‘Address to the Holy Father,’ protesting ‘against the invasion of Rome.’ But even here he has been checkmated, for Bishop Clifford has issued a circular to his clergy, warning them against getting signatures from their congregations for any documents not authorized by himself or his Vicar-General.”*

Concurrently with these arbitrary proceedings in Germany, we read in *L’Univers*, though “the statement is made in mingled grief and admiration,” that “the principal movement in behalf of the Roman restoration comes from Germany, from those very people who are making such a bitter war against us. And yet France was the country towards which the pope had shown so many preferences. What do we do in return? We take as our comrade in arms the miserable braggart who described the Papacy as ‘the cancer of Italy!’”

“The Court of Berlin,” writes *Catholic Opinion*, “is doubtless favourably disposed towards the Papacy. Mere respect for the catholic portions of Germany, which have furnished such formidable contingents to the Prussian army, and so contributed to its unprecedented successes, demanded that the mouth-pieces of the allied forces should respect, and cause to be respected, the sovereign rights of the Roman pontiff.”

The old story, and the old, old policy! Whichever power is the strongest, that one does the popish beast seek to enlist—on that one does the harlot of prophecy, true to her traditions, lavish her smiles, and bestow her blandishments. To-day she leers on heretical Germany; to-morrow she will be ready to coquet with schismatical Russia!

But to resume the more immediate subject of this chapter. It is another fact in history, with which every class of persons particularly in the British Isles and in this day—from the prince to the peasant, from the heir to a coronet to the child of the rustic who follows the plough and resorts to the parish day-

* *The Rock* is slightly mistaken here! The amiable “Bishop of Clifton” was himself checkmated by those of the religious orders in his diocese, who, taking a prompt initiative, procured the signatures of a large number of “the faithful” to the said address; an address so abjectly servile, and so every way unpatriotic, that one is fairly staggered at the fact that it could have obtained a dozen signatures among even the popish laity of England! Certain it is no such instrument would have been signed by them thirty years ago. “It seems wonderful,” writes *The Constitution*, “that any Englishman should sign such a slavish document; and when they impudently say that ‘Rome is our’s,’ they cannot but feel it to be a mendacious pretence, and a gross insult to the people of Rome and Italy. Their priests, however, get up these documents, and Romanists who look to their sacerdotal masters for the salvation of their souls, will of course sign any thing that they put before them. ‘Prostrate at the feet of the pope’ means vassalage of the worst description; yet these poor people seem to glory in it.”—Yes, and these are the sort of “Englishmen” who are put forward by their priestly directors as candidates for seats on the Educational Board of England’s Capital!

school to learn the first elements of teaching—cannot be made too familiar—and one that all such may be made to comprehend—quite as well, at least, as popeish children are indoctrinated (which they all are) with its opposite—that for more than a thousand years of the Christian era, there was no such person as a POPE, as we in Western Europe, in America and Australia, now use the word; that until the latter part of the eleventh century no such functionary had any existence; and that the title is wholly misapplied, whoever uses it, when given to any Bishop of Rome before that date. Several of them were unquestionably *ambitious* of such distinction, but they did not obtain it. Several of them, from as early as the fourth century, were undoubtedly called “popes,” but not in the sense in which the title is now used; and they were called “popes” only by persons living in those western countries and provinces over which their patriarchal authority extended—by no others and nowhere else: in the same way as the Patriarch of Constantinople was the Pope of Eastern Europe and Asia Minor, as the Patriarch of Alexandria was Pope of Egypt and Ethiopia—no otherwise. All Eastern bishops, and even parish priests, are styled “pope” to this day. So that when the reader meets with the word “pope” in the early annals of Britain and Ireland, he must understand it as only referring to the chief metropolitan or patriarch of Western Europe, or of those Churches in Western Europe who acknowledged his patriarchate; which several of them—the Irish Church, to wit—did not.

Nor must the reader suppose for a moment, that any writer living at that time means it in any other sense than as the Father of the *Western branch* of the universal Church, of which his own country was an ecclesiastical province; the *primus inter pares* (first among equals) of the episcopal order in the West—neither holding, nor down to the seventh century, *claiming* any superiority beyond that which was derived from the greater antiquity of his own.* Such was Gregory, who sent missionaries to recover England to the Christian faith; and who—to put the question of *popedom* beyond dispute—pronounced that any bishop who *should* attempt to claim such universal bishopric, would be a fore-runner of Antichrist: a great truth this, with which he, as a voluminous Scriptural commentator, was perfectly familiar. It was his LEGACY to the Church which his pious zeal had lifted from her depressed condition, and which

* At a synod of Italian bishops, at which Damascus, Bishop of Rome (usually called by Romanist authors “the 38th pope”) presided towards the end of the fourth century, expressly declared that “the Bishop of Rome is above other bishops, in respect of the prerogatives of his apostolic see, but on a level with them in respect of his ministry.” At this rate Dr. George Campbell shows that “the term *apostolic* was not yet peculiarly appropriated to the Roman see; but was conceived to belong to it in common not only with all the churches that had been favoured by Apostles, but even with all patriarchal and metropolitical churches.” And that the Italian bishops, as well as their metropolitan Damascus, though an ambitious man, only in this claimed for the Roman prelate the sort of honorary precedence of rank as *primus inter pares* which several other metropolitans in like manner claimed—the claim of neither being allowed by the church generally—is conclusively shown by the same candid writer in the xvii Section of his *Ecclesiastical History*. It is also true that Innocent I. in the fifth century made a futile effort to establish a claim to episcopal primacy, founded (for the first time in the Roman annals) on his fabulous descent from St. Peter, which some of his immediate successors followed up. But both claims were disallowed by later bishops of that see—notably by Gregory the First, who restored the South British Church. Dr. Campbell adds: “That there were real canons which gave the Bishop of Rome a precedence before other bishops, is not denied; but in these it is *never* assigned as a reason that this church had Peter for its founder, but solely that the city was the world’s metropolis.” Substantially the fact stands as stated above.

his self-denying missionaries restored in great part to her former state of vitality and usefulness among the national Churches of the north: an invaluable legacy!—a solemn, never-to-be-forgotten truth!—which, has been used by the vast majority of St. Augustine's successors in the see of Canterbury, down to its present occupant. The late Archbishop Howley, to whom that most learned Biblical critic of the age, Dr. Horne, who set this matter in a clear light, was indebted, not only for warm encouragement in his useful labours but for the church preferment which he held in the city of London, pronounced a like opinion to St. Gregory's, and averred, that, "as long as the seven hills of Rome are standing, so long will it be clear to all who reflect that the Church of Rome is the Babylon of St. John."

Accepting which interpretation, "the Reformation," wrote Bishop Hurd, "will be secured against the two invidious charges of schism and heresy—for neither of which is there any ground if the pope be Antichrist, and if the sole rule of faith to a Christian be the canonical Scriptures,—and will thus stand immoveable on its ancient and proper foundations. In saying this I do not mean to assert that the Reformation has no support but in this principle that the pope is Antichrist; there are various other considerations which are decisive in the controversy between us and the papists. So that if the prophecies should, after all, be found to suit any other person or power better than the Roman pontiff, we shall only have one argument the less to urge against his pretensions and the protestant cause in the meantime stands secure. But on the supposition that the prophecies are rightly, and must be exclusively applied to the Church of Rome, it must be allowed that the shortest and best defence of the protestant cause is that which is taken from the authority of those prophecies, because they expressly enjoin a separation from that society to which they are applied." *

* *Introduction to the study of the Prophecies.* By Richard Hurd, D.D., Bishop of Worcester p. 242. Hurd was the son of parents in a humble walk of life, and attained great scholarship by his unassisted industry and self-denial. His reputation and virtues reached the ears of George III., who made him tutor to his elder sons, and afterwards presented him with a bishopric. His work, quoted above, though small, is unsurpassed (as far as it goes) for its learned demonstration, its clear reasoning, and catholic spirit. Bishop Fisher, who, at Hurd's death, succeeded him in the responsible office of royal tutor—and by whom the characters of the lamented Duke of Kent and Princess Charlotte were admirably moulded, from whom also her gracious Majesty received some early lessons—likewise gave his best attention to the subject that had employed the criticism of his discriminating patron; who was led to the choice, with the King's concurrence, from being struck by Dr. Fisher's marked integrity and extreme simplicity of character, no less than by his fine acquirements. Never were sanguine expectations more completely realized. On the "Catholic question" he was resolutely opposed to the concession of full civil equality to the members of the Romish Church—at least, without the "securities" they had themselves at an earlier date agreed to—"because," he said, "their object seemed to be rather the attainment of civil power than religious toleration;" an objection which has proved prophetic. Bishop Fisher's disinterestedness was perfectly childlike; as shown in his voluntarily foregoing no less a sum than £30,000 by refusing to renew an episcopal lease. We cannot forbear adding, that he was a Vice-President of the Bible Society, and its warm supporter. How much this country owes to these two excellent prelates, in successively keeping alive in the breasts of their royal pupils those principles of attachment to the protestant faith which placed their family on the British Throne, it were difficult to estimate. It is a favourable augury for the same good cause that a great nephew of the latter, son of Canon Fisher (likewise a sturdy protestant and skilled preacher, and in his turn the Queen's preceptor,) has been one of the Prince of Wales's tutors, and, until very lately, his private secretary. We regard this circumstance, inheriting as do Canon Fisher's sons their father's orthodoxy, as in itself a sufficient contradiction to certain injurious rumours, the pure inventions of their propagators, which have attributed to the illustrious Heir of the Throne a predilection for the semi-papish novelties of

One of the cant terms of modern popish priests in speaking of the Reformed Churches, particularly the Church of England—and one that carries a good deal of weight with a large number—is that of a “Parliament” Church. It was created, they say, by Henry VIII.’s Parliament; and what authority it derives from a Parliament, that belongs to it—nothing more.

Now, whatever right protestant nonconformists may have to the use of this term—which is, at best, an *argumentum ad captandum vulgus*, and, viewed historically, obnoxious to true criticism—the papists have no right to it; for, passing by the first Council of Nice, which they *claim* as *Œcumenical*, and which was both called and presided over by an Emperor—passing by the example of our own Saxon Kings, who in Parliament made the laws regulating the observance of Church festivals and fasts, the form of baptism, times for receiving the eucharist, &c., &c., the Church of England being then, as they assert, under Roman rule—and coming down to the introduction of popery here and elsewhere,—in what instance of its establishment, we ask, was not the aid of the civil power and of the legislature invoked to make it binding on the people? Would it ever have been received by the latter but for that interposition? The answer to this inconsistent allegation was made more than 200 years ago by the immortal Jewel, in his reply to Harding:—

“As you now call the truth of God we profess a ‘Parliament Religion,’ and a ‘Parliament Gospel;’ even so, with like sobriety and gravity of speech, ye might say, our fathers in old times had a Parliament Christ, and your fathers and brethren had of late, in time of Queen Mary, a Parliament faith, a Parliament mass, and a Parliament pope. I have often wondered at the papists calling our’s a Parliament Church and a Parliament religion, while they endeavour every where to proselyte Kings and Kingdoms, and have their religion established by law. With what reason or modesty then can *they* thus insult our Church and religion, or our Kings and Parliaments since the Reformation for meddling too much with Church affairs and matters of religion; in which, if any of them have gone beyond just bounds, they have but copied some of our popish Kings? William the First, who established popery in England, ordained that none of his people should own any Bishop of Rome for pope but by *his* order, or in *any* manner obey him before his letters were shown to the

advanced ritualism, or indeed any deviation from those doctrinal fundamentals, the assertion and maintenance of which, as they first secured, have kept his family in possession of England’s Crown. “The Brunswick line,” wrote the late Dr. Croly, “were called to the Throne by Protestantism. Their faith was their title. They were honourable men, and they kept their oaths to the Religion of England. The country rose under each of those Protestant Kings to a still higher rank; every trivial reverse compensated by some magnificent addition of honour and power, until the throne of England stood on a height from which it looked down on the world.” (Preface to *Interpretation of the Apocalypse*.) But besides his Guelphic pedigree, H.R.H. boasts an illustrious protestant ancestry on his father’s side; as does also his royal mother, through the late Duchess of Kent; an ancestry tracing up to Ernest the Pious, who was lineally descended from John the Constant and Frederick the Magnanimous, Electors of Saxony, by whom Martin Luther was so courageously defended in his attempt to shake off the papal yoke; “whose memory,” writes Mr. Lathbury, in his interesting *Memoir of Ernest the Pious*, “is endeared to every protestant in consequence of their noble exertions in the cause of the Reformation.” “John Frederick,” elsewhere adds the historian, “lost the Electorate of Saxony through his adherence to the doctrines of the Gospel, and Ernest the Pious spent his whole life in the same cause. To the family of Prince Albert, therefore, Protestant Europe is most deeply indebted.” To the uncompromising protestant traditions of his family the Prince of Wales has on more than one public occasion appealed with warrantable pride: an earnest in itself of his own rooted adherence to the principles of the Reformation in their entirety and their fullest integrity.

King; that the Archbishop of Canterbury, primate of his kingdom, presiding in a general council of bishops, should neither enact nor prohibit aught but what he (the King) approved and ordained; and that none of his bishops should, without his command, enter into his court, or excommunicate, or otherwise censure, any of his barons or ministers." At a later day, it is true, the Sovereign had to give way to the Roman bishop or "pope" as he called himself, and to his resident legate (a state of things the return of which Dr. Manning hopefully anticipates); but still it was by Parliamentary agency and the arm of the civil power that the work of priestly usurpation was completed.

As therefore popery was unknown in these Isles until after the Norman Conquest, which brought it into England and led to its introduction to Ireland, and as it then took many years and the use of stringent measures under the iron heel of an invading usurper to bring our forefathers within its corrupting influence—to which they were at no time reconciled—it were well to discard the use of a title whose meaning has become so fundamentally changed. Even the Norman William did not, as we see, recognize any such functions in the person of Hildebrand as were claimed by that aspiring prelate, and possessed by his successors in the person of and after Conti ("Innocent III.") William refused point-blank to acknowledge any superiority to him as a temporal prince, or to pay him the fealty he was fain to exact; and such was the uniform conduct of his regal successors, until the dastardly John, on bended knees, gave up his crown into the hands of Conti's legate, a hundred years after William's death. Lanfranc and Anselm, too, though foreigners, and teachers of the latest doctrinal errors of the now apostatized Church of Rome, were moderate in comparison of those who succeeded them in the primacy; they were a long way removed from the intolerance and usurping tyranny of a Becket; and in their private characters were the best of the whole line of intruding papal primates.

Therefore, in writing about Church matters and persons in Britain and Ireland before the Norman Conquest, to use the title of "pope" in speaking of the Bishop of Rome, is to adopt a manifest misnomer. It conveys a wrong idea; it falsifies history; it perpetuates a monstrous fiction; it gives rise to ever-recurring mistakes and misconceptions; and what is more mischievous still, it places in the hands of the propagandizing agents of the papacy a very serviceable instrument, convenient for their purposes.

As well may we retain in common use other words that have, through the fluctuations of our vernacular etymology, changed their meaning. As well may we persist in calling every small tenant farmer, a "villain"—every day labourer, a "hind"—every corn-dealer, a "badger"—because our Saxon ancestors so designated them. Some verbs, too, have changed their meaning; and lovers of antiquarian rust may rejoice in adhering to the original definition; but their doing so only obscures their meaning, and exposes them to the sneer of recondite affectation—which is not, as a rule, the accompaniment of good sense. Let us by all means call a spade, a spade—and not a plough or a thrashing-machine.*

And so, as "pope" in the old English and Irish vocabulary meant some-

* It is somewhat curious that, studying accuracy in this case, we actually do miscall the useful implement selected for familiar illustration: spade in old Saxon being the *gum of the eye*.

thing as widely different from what it now stands for, or for hundreds of years signified, as it is possible to conceive, it were well to adopt modern phraseology in this case as in those others; it is, indeed, necessary to do so, in order to make ourselves fully intelligible to a large class of readers.

A homely illustration will make the matter sufficiently plain to the dullest apprehension. In the nursery tale of *Little Red Riding Hood*, a hungry wolf gains surreptitious entrance to a widow's cottage, and purposing to make a meal of her grandchild, the ravening beast disguises himself in the grandmother's bed dress and cap, and simulating her voice, draws the unsuspecting but timorous child within his clutches, whom he incontinently devours. During the dialogue between Red Riding Hood and the wolf, the former, in spite of her alarm at the unwonted spectacle of "great eyes" and "long teeth," continues to address the lupine intruder as "grandmother:" the inference, we suppose, being, that, to the infantile apprehension, the familiar place and garb could only be adopted by their accustomed owner.

The analogy is obvious. The relationship between the Bishop of Rome and the Church of England during the Saxon period was just such as subsists between parent and child—all actual control ceasing on the latter's attaining his majority; when friendly counsel and serviceable offices are accepted in proportion to their value, or the desire of the latter to seek them: just such as now subsists between newly planted churches, created or revived by the disinterested action of an older one; such as self-governed foreign or colonial Churches bear to the present Church of England or of Scotland, of which societies, one or the other is called the "Mother Church;" such e.g. as subsists between the Episcopal Church of the United States and the Church of England, or between the Presbyterian Church in that country and the Church of Scotland.

At a late Pan-Anglican synod of the British, Irish, Colonial, and American bishops, the Archbishop of Canterbury, as a matter of course, presided; and so at several Councils held in western Europe during the earlier ages of Christianity, precedence was awarded to the Bishop of Rome, should he chance to be present at them. Others were held—for example those of Arles, Sardica, and Ariminum, at which British bishops attended—in whose deliberations the Bishop of Rome took no part; and, as we have seen, for a long time before the Norman Conquest the English Church had been strenuously opposing papal encroachments and papal doctrines, whilst the tie between the two communions was daily weakening. Hence did the Roman bishop actively favour William's invasion, and consecrate his banner, with the sole object of himself usurping, through the Norman duke's instrumentality, that spiritual supremacy in the subjected kingdom which none of his episcopal predecessors had possessed.*

* At the provincial Council of Arles, Marinus, Bishop of that city, (very properly) presided; only 33 bishops composed it, some presbyters and deacons being admitted thereto. It is noteworthy, that, in its letter to Sylvester, communicating to him its proceedings, the name of Bishop Marinus appears first, before those of the Roman bishop's two deputies. This council confirmed the decree of the Nicene Council relative to *three* officiating bishops at least at every episcopal consecration, expressly forbidding "one bishop alone to ordain another bishop;" and among other of its 22 canons (which are generally most wholesome,) it ordained "that the feast of Easter shall be celebrated on the same Sunday in all the Churches:" a conformity however, to which, though the British Church was fully represented by several of its bishops, they were, as the event proved, unable (*i.e.* did they vote for that canon) to reconcile their flocks—so far at least as to make them adopt the Latin usage. Many facts, however, go to prove that strict compliance with every canonical regulation of local councils, under insuperable difficulties, was not then, nor for centuries after, a fatal bar to Catholic

And as, with the obtrusion of the Italian Lanfranco, four years after the Conquest, into the see of Canterbury, from which the English Stigand, who denied the Roman bishop's supremacy, was thrust, and the obtrusion of papists into every other see except that of Worcester, which the holy Wulston (in very fear of his great influence, and as Alban Butler maintains, through a miraculous interposition) was permitted to retain, the English Church became temporarily *extinct* as an Established Church and an independent and veritable branch of evangelical Christendom;* so from that moment the relationship of the Roman prelate was changed as towards England, and his title of "pope" at once acquired a new and totally different significance. *Hitherto* it had meant father of a voluntary confederacy of Western bishops, patriarch or moderator of a limited number of associated Churches, primus among equals, senior prelate—nothing more. *Now* he appears in the new character of Pontifex Maximus, absolute ruler of all the national Churches subjugated to his imperial sceptre and usurped supremacy, by the aid of corruption, of intrigue, or—as in England, and a hundred years later, in Ireland—of fire and sword. This was completed the second Roman conquest of Britain.

Or, varying our illustration; the venerable grandmother—subject to great physical infirmity and of late radically diseased both in body and mind, long grown a scandal among the associated Churches in the West by reason both of her licentious example and her idolatrous practices—is now, under a galvanizing process, and in fulfilment of divine prophecies, rehabilitated for twelve hundred and sixty years of an infamous existence. Hoary with age though she is, wrinkled and full of infectious disorders, she receives by Satanic agency the gift of renewed vitality; and, meretriciously attired in jewels pearls and gold, she acquires a new dominion over enslaved populations: "a Power enthroned upon many waters, which are peoples, and multitudes, and nations, and tongues; a Power arrogating eternity by calling herself 'a Queen for ever;' a Power, whose prime agent, by his lamb-like aspect, bears a semblance of Christian purity—and yet, from his sounding words and cruel deeds, is compared to a dragon; a Power beguiling men from the pure faith, and trafficking in human souls; tempting them to commit spiritual adultery, alluring them to herself by gaudy colours and glittering jewels, and holding in her hand a golden cup of enchantments, by which she intoxicates the world, and makes it reel at her feet."†

In a word, to complete the nursery illustration, a blood-thirsty insatiate WOLF,

communion. This is strikingly confirmed by the reception given to the decisions of the larger Council of Sardica (A.D. 347), at which British bishops again assisted. 173 Fathers composed it, who passed 21 canons; which, however, says Dupin, "were never received by the Catholic Church as general laws; the East never received them, neither would the bishops of Africa own them." Of this council, "Hosins (says Dupin,) was the head and president." The Bishop of Rome is not even mentioned.

* We speak of course in the general. We admit that evangelical religion had deteriorated among our Saxon ancestors; rejecting, however as not only libellous to their memory, but too manifestly absurd for refutation, the pictures of Lord Lytton in his novel of *Harold*, which must be regarded as fancy portraiture, ingeniously drawn by a descendant of a Norman baron.

† *Union with Rome*. By Charles Wordsworth, D.D., Bishop of Lincoln, p. 18. At the consecration of every Bishop of Rome, or "pope" as he calls himself, the words addressed to him, and which may be found in the *Pontificale*, are "Know thyself to be the Father of kings and princes, Ruler of the World." The triple-crowned tiara, as shown in a former note, symbolizes this universal sovereignty; the title "Sovereign Pontiff" expresses it.

ravening for its prey, had taken the place of the grandmother, and his first train was the unsuspecting and confiding young lamb of the household.

Thus we find that the obtrusion of popery into this island in the eleventh century—when first it was introduced under royal sanction—brought in its train the idolatry of the mass,* and the enslaving practice of auricular confession. Already had the National Church of our ancestors, which for a full thousand years had been a bright beacon to the other Churches of Western Christendom, become to a grievous extent infected with the lesser idolatry of image worship—although she had steadily opposed *that* innovation, also begotten at Rome, longer than any of her sister Churches,—and now that the full papal power was forced upon her persecuted people at the point of the sword, her bishops and nobles one by one apostatized to the greater errors of Rome; and, though the process was gradual, opposed as it was step by step by the mass of the people, nevertheless that pall of darkness which was mantling the rest of Europe extended over unhappy Britain, and was preparing, though in a lesser measure, to cover Ireland as well. The Church as established, and as far as its clerical officials and more prominent members were concerned—the outward Church of England, and soon after, the Scottish Church—ceasing to be branches of the Catholic Body, became limbs of Antichrist and the Great Apostacy.

It is of events concurrent with this dreary interval in our ecclesiastical annals, and especially of the position which was now for the first time occupied by the Religious Orders, that we have next to treat; previously answering the question, Where was the *Church of Christ* during those middle ages of papal usurpation?

CHAPTER IV.

WHERE WAS THE CHURCH OF CHRIST IN THE MIDDLE AGES?—WILLIAM COBBETT'S ARITHMETIC AT FAULT—UNCHARITABLENESS REBUKED BY BISHOP WORDSWORTH AND JOSEPH MILNER—THE CHURCH OF ROME TRANSFORMED INTO A GREAT APOSTACY—THE BRIDE AND THE HARLOT—CHARACTERISTICS OF THE PAPACY FORESHADOWED—DENOMINATIONAL TEACHING UNDER DOCTORS MANNING, EYRE, AND CULLEN—THE SCHOOL BOARD AND JESUIT TACTICS PRECEDING AND IN CONNECTION THEREWITH—SEASONABLE WARNINGS TO PROTESTANT EDUCATIONISTS—LATER STAGES OF THE PROPHETIC PERIOD—THE FUTURE CONCEALED—UNWISDOM OF PRECISE INTERPRETATION OF UNFULFILLED PROPHECY—BERNARD—CHARLES BUTLER—HENRY FORMBY.

LET not our readers infer from the heading of this chapter that we are losing sight of the title of our work, or that we are about to lead them into any digressive topics. On the contrary, we are only anxious to avoid that damaging

* The reader must bear in mind that it is only in modern use that the word *mass* bears any significance to the sacrificial service of the Latin or the Greek Church, or in fact to any sacrificial rite. Its derivation is simple enough; being nothing more (as Dr. Rock shows) than the popular appellation, which became current in the earliest days of Christianity, of an ordinary act of public worship, from the deacon, at its close, saying *Ita missa est*, "Go, leave is given to depart." This was said as well to the catechumens, who did not communicate, as to those who remained to celebrate the Lord's Supper, hence the former was called "the mass of the catechumens." Such popular abbreviations of things by calling them by the first or last word, or two words, was common among the ancients, and indeed is handed down to us in the titles of wills, briefs, acts of Parliament, &c. Therefore when it is ignorantly or craftily averred by modern Romanists that

hiatus in many kindred histories which lays our Protestant Citadel open to the insidious attacks of the watchful papal assailant. Hence we deem it indispensable before proceeding with the historical narrative relating to British monkery and nunhood, to clear the ground by disposing of two oft-repeated questions which, not only papist controversialists but many ignorant or designing protestant editors of secular journals are in the habit of putting: the very questions, themselves, addressed as they are to the half-read, even to multitudes of educated readers, furnishing the papal agents amongst us with one of their most formidable weapons of attack; a weapon against which the most abundant and irrefragable proofs of the unscriptional character and the general rottenness of their system too often fail to prove triumphant.

It is therefore absolutely necessary, in order to clear the ground before us, to dispose of these two vital questions; and the doing so, with some incidental comments on passing events, on which they will be shown to have a direct bearing, will occupy this and the next chapter. For some there are, even among educated English people, and a few may be found in Protestant Germany, humiliating as is the admission to ourselves,—yet it is undeniable that in this latter part of the nineteenth century there are those in both communities—rising as they do in mental stature, literary power and moral vigour a head and shoulders above the priest-ridden Gallic race,* and greatly

the “mass” was celebrated in England from the time of Augustine, they only say that people went to church. Mass, in the literal sense of the word, is celebrated every Sunday in every Wesleyan and Baptist chapel; and but for its later associations it were an inobjectionable name as applied to the ordinary morning service of our own Church—which, indeed, it was in Edward VI.’s reign. But like some other words, its long exclusive significance makes the question of its derivation quite unimportant. It now stands for the R. C. sacrificial rite. The only important thing to keep in view is, that for a thousand years, and to the last moment before Archbishop Lanfranc’s appointment to the see of Canterbury, it meant nothing of the kind; nor did it, according to the popular conception, mean anything like it for nearly two hundred years after.

* Let Englishmen, who are not spell-bound by the witcheries of popery, prove themselves worthy of their Queen’s title given in their name to their twice rescued country: “Pray express to the Committee for the erection of the Luther monument my most hearty congratulations on the successful completion of their task. Protestant England cordially sympathizes with an occasion which unites the Protestant Princess and Peoples of Germany.” Such was the impromptu form of Queenly congratulation on June 24th, 1868. Warmer may it be now that the Teutonic Confederacies form one undivided Empire under a Protestant Emperor. The necessity laid upon Germany to re-possess Alsace, and at once and for all time effectually curb the arrogant and restless power, which, for four centuries, has unceasingly attacked and compassed to divide a friendly neighbour, is too clearly shown by Mr. Carlyle to be disputable. Papal agents instigated France’s last aggressive movement; and however harrowing may be the accompanying incidents of a war so persistently provoked (as what war is without them?), the corrective retaliation was both foreseen and inevitable. Had France, again acting as Rome’s servicable vassal, achieved her fell design, the Jesuits, who form the sole ruling power of the Papal Church, would have achieved their ends in Europe, and Britain’s enslavement, temporally as well as spiritually, would have quickly succeeded. In all warfare, and in every national calamity—nay, in the ordinary accidents of life, such is God’s providence—the innocent suffer with the guilty. Who shall impeach Almighty wisdom, or challenge Divine goodness and equity? In the present contest every example of unwonted barbarity commenced with the priest-led or atheistical French (for the two are allied, and of one spirit), and has yet to be matched by their more civilized opponents. Our part, as spectators of the awful carnage, is—eschewing that forward partizanship which, as it cannot be seconded by arms, only makes us ridiculous—to redouble our succour to the unfortunate. The battle is the Lord’s, and Antichrist provoked it. “To shout for interference in the war,” writes one of the most dispassionate and impartial British Journalists (*The Daily News*), “is a cheap form of noisy and mischievous activity; to put one’s hands in one’s pocket and give something to alleviate the miseries it has caused, and to redeem the ruin it makes, is priceless, because quiet and costly philanthropy, which will be remembered and responded to when noisy sympathy is forgotten.” France’s humiliation will, we believe, be followed by her moral and religious reformation; with a more glorious future than that of conquest!

superior to the modern Italian—whose superficial and carnal perceptions blind them to any apprehension of a visible Church separate from official dignity, legal succession, the prestige of power, and the other conspicuous surroundings of state recognition—canonical trappings and such like,—who are led to ask in the face of such a revolution as we have now reached, “Where then was the Christian Church in Western Europe—nay, in any part of the world; for east as well as west, so far as the ruling powers in Church and State were concerned, was now overspread with false worship?”

To this question Milner gives a satisfactory reply: “We must now,” he says, “look for the real Church, either in distinct individual saints, who, in the midst of popery, were preserved by effectual grace in vital union with the Son of God, or in associations of true Christians, formed in different regions, which were in a state of persecution and much affliction.”* And this number, it must ever be borne in mind, included multitudes, both of clergy and laity, who, from imperious causes or partial instruction, were still nominal members of the Church of Rome, while virtually opposed to, or ignorant of, the worst parts of her teaching; being practically, and in their inner life, independent of it: persons who, to the best of their knowledge, followed after truth, and were kept by the Spirit from actual apostacy in their own persons.

There is, in truth, a perfect compatability, though some dull intellects are slow to apprehend it, in the warning voice of the Spirit to come out of Babylon, taken in its most literal sense, with the widest charity towards the members of the Romish Church—especially her laity: a charity, by the way, which her priesthood and their pontifical head, by their own repeated avowals, made in terms which admit of no ambiguity, do not—nay, to be consistent, cannot—extend to ourselves. When Mr. Cobbett asserts and repeats until the charge grows positively comic, that protestants are taught “that all the millions and hundreds of millions of English people who died during the nine hundred years (of papal ascendancy) expired without the smallest chance of salvation, and are now howling in the regions of the damned,” he not only talks balderdash, but he grossly misrepresents facts. Protestants with a grain of intelligence teach nothing of the kind, nor anything like it. His charge is founded upon the explicit declaration contained in the xxxi Article of the Church of England, that, whereas “the offering of Christ *once made*, is that *perfect* redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual,” and whereas “there is *none other* satisfaction for sin but that alone,” so the converse of such definition—to wit, that “the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and dead to have remission of pain and guilt—were blasphemous fables and dangerous deceits.”

* *Hist. of the Church*. Vol. iii., p. 170. Every divinity student should possess this work, whatever other authors he may deem it necessary to consult regarding minuter details. Its Continuation to the present time, by Dr. Henry Stebbing, and the notes with which the whole is enriched by that able and judicious historian and critic, form in itself a library of learned research—eminently needed at the present time, when papist and ritualist writers are flooding the press with the most mendacious perversions of historical facts. It may be here remarked that many sound churchmen besides those of the evangelical school have given expression to the same sentiment as Milner. The late Prebendary Townsend wrote: “The pure Church, to which the promises of God are kept, is the aggregate of all those individuals, or Societies, which in the worst ages, and amidst all the darkness of involuntary error, offered to God the sacrifice of a contrite heart.” (*Accusations of History against the Church of Rome*, p. 325.) See also the *Homily* on Idolatry.

If then the definition contained in the first part of this article—to which the second part is a mathematical corollary, which would equally stand if it were not stated in the text of the article—involve the sequence that the whole English people living and dying during the said 900 years are now “howling in the regions of the damned,” William Cobbett held that opinion as strongly as the estimable Joshua Watson whom he uses as the target for his amusing attacks ; for he, William Cobbett, takes special care to inform his readers that he is himself no papist, but, like his neighbour Watson, “wine and spirit merchant of Mincing Lane,” “born and bred a protestant of the Church of England, having a wife and children professing the same faith, having the remains of most dearly beloved parents lying in a protestant church-yard, and trusting to conjugal or filial piety to place his by their side.”

The absurdity of the accusation of uncharitableness is, however, exceeded by its untruthfulness. First, it was only for 468 years, and not for 900 years, that, by the utmost stretch of calculation, England was under papal rule. Let us be exact with our figures. Lanfranc received the pall as successor to Stigand, who had held his primacy in defiance of the pope, whose supremacy he repudiated, in 1071 ; Henry VIII. threw off the papal supremacy in 1534 ; Cardinal Pole usurped Cranmer's see, and formally “reconciled” the nation to papacy in 1553 ; and in 1558 he and Queen Mary died—when popery was finally abolished as the national religion. Deduct 468 from 900, and it leaves 432 years, or nearly one half, to be struck off from Mr. Cobbett's total.

But this estimate is outside of Mr. Cobbett's own express statement, which he founds upon the reception by the “English people” of the dogma of transubstantiation ; a dogma which was so far from being received by our English ancestors at the time of Lanfranc's illegal obtrusion into the primatial see, that it was at that particular time, and for long afterwards, only less obnoxious to them than that of papal supremacy. The Norman Conqueror, who was more zealous for Mary worship than for Lanfranc's pet tenet about a real presence, made no effort to enforce or even to propagate it in his new dominion, beyond permitting its episcopal supporters to take the place of the deprived orthodox bishops ; nay, we are told by William of Malmesbury that “William never injured Wulstan, (Elfric's disciple, who retained the bishopric of Worcester twenty-five years after Lanfranc's accession) but honoured him much ; he was accustomed to call him ‘father,’ and respected him as a son.” Nor was it until 1215, in John's reign, a hundred and forty-nine years after the Conquest, that this dogma became authoritatively promulgated as a tenet of the Latin Church, by the then quasi definition of the Fourth Lateran Council : thus striking off 581 from Mr. Cobbett's 900 years of “howling in the regions of the damned,” and reducing them to 319—always supposing that every man, woman and child in England adopted on the sudden said corporal definition as an article of personal faith, which, as we shall show farther on, countless multitudes of them did *not*.

But, secondly, assuming for argument's sake, that they did, what says Bishop Wordsworth ? After quoting at length the passage, “if any man worship the Beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation,” &c., he adds : “Some persons have used this latter text as an argument against the identification of Rome with

Babylon. They allege that by such an identification, all who are, or have been, in communion with Rome are consigned to damnation; and that, since for many years a great part of the visible Church was in communion with Rome, the Church itself had become reprobate, and Christ's promise of his presence and Spirit to it had failed if Rome is Babylon. But this is a great mistake. Such persons do not seem to have observed that many have never had an opportunity of hearing the warnings of the Apocalypse . . . For many centuries a large portion of the Catholic Church was infected by the errors of Rome; but those errors were not the *essence* of the Church, and it was possible to communicate with the Church of Rome without communicating in its errors. And we doubt not that many generations of holy men fell asleep in Christ who deplored those errors, and did not communicate in them, although they were in communion with the Church in which those errors arose. But as years passed by, Rome changed her course. She did not renounce her errors, and she made communion in her errors essential to communion with herself. She enforced her errors as *terms of communion*; and she excommunicated all who would not, and could not, receive and profess those errors as articles of faith. This she did particularly in the sixteenth century, at the Council of Trent. And thus she became the cause of the worst schism which has ever rent the Church of Christ. And ever since that time she has continued to enforce those errors which she then imposed as truths; and by her recent Act claiming to herself power to make the dogma of the immaculate conception to become an article of faith, she has aggravated her sin in inculcating heresy as if it were truth, and in tearing the Church by schism, while she charges others with it, and professes to be the centre of unity. Thus she has verified the prophecy of the Apocalypse, in which God says, 'Come out of her, my people, that ye be not partakers of her sins.' She has still *some* people of God in her. But she has so identified her sins with herself, that they can hardly remain in her now without being partakers of her sins. She has made communion in her sins necessary for communion with herself. They therefore, who hear the voice, must come out of her. And if they come out, she is guilty of the sin of the separation (for there never can be separation without sin), not only by teaching false doctrines, but by enforcing them as terms of communion with herself; and not only by separating herself from the Truth as it is in Christ, but by separating from herself all who desire to cleave steadfastly to Him. Here, we say, was a new era in the History of the Church. And it is this change in the spiritual polity of the Church of Rome which has placed her in a new attitude with regard to the rest of Christendom; and which calls for more serious attention to the prophecies of the Apocalypse, because it is an evidence of their truth, and because it is also a warning that the time of their full accomplishment is at hand . . . Many doubtless there were in former times in our own land who had not the blessed privilege which we enjoy of hearing the voice *Come out of her*? They had not the warnings of the Gospel; to them it was almost a sealed book. And this, too, is still the case with many in foreign lands. And since responsibilities vary with privileges, and God judgeth men according to what they *have*, and not according to what they have *not*;* therefore Christian Love, which hopeth all things,

* St. Luke., xii., 48.

will think charitably, and if it speak at all, will not speak harshly of them. Our warfare is not with men, but with sins. We love the erring, but not their errors; and we oppose their errors *because* we love the erring, and because we desire their salvation, which is perilled by their errors, and because we love the truth, which is able to save their souls." *

Bishop Wordsworth, however, in referring to another class, observes: "But then we must not shrink from asking, what will be the lot of those who *hear* the voice 'Come out of her,' and yet do not obey it? And, still more, what will be the portion of those—the recent 'converts' as they are called, and others who follow them—who, when the voice from Heaven says 'Come out of her,' *go into* Babylon, and dwell there?" Elsewhere writing of the same, "It may be (he adds) that we ourselves might have prevented their fall if we had exhorted them to hear what the Spirit saith by the mouth of St. John. Shall we do nothing for their recovery? Shall we not, even with tears, implore them to listen—not to us, but their Everlasting Saviour, their Almighty King and Judge, speaking in the Apocalypse? Shall we not point to the cup of wrath in God's right hand, ready to be poured out upon them? [Nay, already poured out upon idolatrous France.] Shall we not say, in the words of the Prophet, 'Arise ye and depart, for this is not your rest; because it is polluted it shall destroy you, even with a sore destruction.'"

What a pointed rebuke is this to those unfaithful clergymen of the English Church, who, though bound by their ordination engagements to preach at least four times a year on the errors of popery, guardedly eschew any and every allusion to the subject of prophetic interpretation: partly out of tender regard to those of the higher ranks in their congregations whose relationship by blood or social intercourse with papists makes it a forbidden topic, or—a lower reason still!—because the greater faithfulness of their nonconforming protestant brethren in this respect gives to such allusions an air of "vulgarity" to ears polite! So dissent and "schism"—from which, as long as our Church maintains its protestant character and its ministers are faithful in the discharge of their pastoral duties, there is no imaginable ground of fear—receives from these prophesiers of smooth things, these blind leaders of the blind, an occasional, or frequent rebuff; but **POPERY**, which draws off numbers from the ranks of the Established Church—in one memorable case, with which Hackney was lately ringing, an entire congregation, minister, church building, and all†—is cautiously eschewed in thousands of pulpits, if not directly complimented. Fine watchmen these on the walls of Zion, who smooth the road to a doomed city; making their churches half-way houses to her seductive portals! And

* *Union with Rome*, pp. 68, &c.

† That of the Rev. George Akers and St. Mary's chapel, attached to which was an Anglican Sisterhood, all of whom followed Mr. A. into the popish sect. Where the building is better secured to the Church than in this case the secession of an incumbent, who is followed by his people, is an event scarcely less deplorable than when accompanied by the loss of the church edifice; for in such cases the seceders, who generally number some of the most wealthy in the neighbourhood, soon put up a rival church which throws the former one into the shade. The rules, "devotional" practices, and teachings of the Hackney establishment were precisely similar to those at the "House of Mercy," at Clewer, of which the Bishop of Winchester and Mr. Gladstone are trustees, and whose "Mother Superior," Mrs. Monsell, is sister to the late Smith O'Brien, aunt of "Father" O'Brien of the Romish Church, and of Mr. William Monsell, the papist Postmaster General. Similar also to the semi-popish houses of St. Mary's Convent, Feltham; St. Saviour's, Upper Holloway; Park House, Highgate, &c.

who, in the words of a really faithful mitred overseer of the national fold, of which *they* are the untrustworthy guardians, expose defenceless to the wiles of the ever-watchful seducer "our beloved friends, our brothers and sisters in Christ, who have been nurtured with the same milk of the Gospel at the same breast of the same spiritual mother with ourselves; who have breathed the same prayers, knelt at the same altars, and walked with us side by side in the courts of our own Jerusalem; carried away captive—alas! willingly captive—to Babylon!"*

Compare such treacherous dealings with the practice of the Elizabethan clergy, who not only kept their congregations reminded of the character and designs of the papacy, constantly reading from the pulpit one of the Homilies, but in an appointed prayer, inserted (1585) among the "Occasional Prayers and Thanksgivings," supplicated the Throne of Grace specially on behalf of the other Reformed National Churches (few of which were episcopally governed), "which have received, and do profess, the Holy Word and Gospel." This faithfulness it was which made England at that perilous time invincible on sea and land. She was the beacon-light of evangelical truth to all Europe. No flirting or coquetting with "the great whore," no apeing her ceremonies, no courting "catholic union" with her, no approach even to any recognition of her as a "sister church." Let us, in God's name, learn a lesson from their example ere it be too late!

For look ye! how is the clerical compliment *returned* by the popish priest in the rival church, with its rival spire, to whose convert members the parish church has been in many cases the nursery? Not a Sunday, nor a calendar "day of obligation," scarcely a service—never a more private oral instruction to the flock of new and old—but this very Church of England, with every form of protestantism, is befouled, and her members sent to perdition! Now it strikes us, that if papist nerves are not so finely strung but that their owners can hear, and take in—and, what is more, keenly relish—the coarse libels of the present class of popish priests in England, surely it need not shock protestant catholics to listen to the wholesome doctrinal truths of their own Church, and the teaching of their own Articles of Faith and Church Homilies, set forth in gentlemanly phrase, and divested of popish Billingsgate; while we are very sure their R. C. "brethren" on the other side of the "paper wall" would vastly more respect them for their consistency: for if papists hate "puritanism," they despise indolent erastianism still more.

Returning to the question of, Where was the Christian Church during the 300, or if our papist insist upon it, the 400 years of general European popish conformity;—"After all," writes Milner, "it is in the propagation of the Gospel among the pagans that the real Church is to be seen, of which some real work was carrying on while the popedom was forming; and by the adorable Providence of God, pious missionaries who entered not into the recent controversies, but were engaged in actions purely spiritual, were patronized and supported in preaching Christ among foreign nations by the same Popes of Rome who were opposing his grace in their own. Their ambition led them to cherish the zeal of the missionaries, but with how different spirit."†

* *Union with Rome.* By the Bishop of Lincoln.

† *Hist. of the Church*, vol. iii., p. 170.

The latter statement, however, principally refers to a period antecedent to that revolution we have now reached. With the culmination of the Papal Power at the close of the eleventh century, and the active dissemination by papal agents of those monstrous and profitable errors which aided papal aggression, a change speedily came over every part of the Church Establishment both in north and south Britain, as elsewhere in Europe, towards which that Power began, like the fabled Briareus, to stretch its hundred hands. For the Man of Sin was now fully revealed. He who opposed and exalted himself above all that is called God, or that is worshipped, was now solemnly enthroned in the Temple of God, and not only arrogated to himself the attributes of the Deity, but was formally invested with the title of Lord God.* It was no longer as before remarked, a *Church* over which he had usurped an absolute dominion (though the term retained, and still retains, its conventional use) but a GREAT APOSTACY,—an apostacy which, in the circumstances of its origin, its rise, its full development, its every characteristic outward and inward, its entire career, and its final overthrow, had been predicted by those inspired penmen whose words are before us in characters so intelligible that Judaical blindness, or carnal-minded wilfulness, can alone seal the eyes of any Bible reader to their clear import. "The woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of her fornication, and upon her forehead a name written 'MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.'" She was destined to become drunken with the blood of the saints, and with the blood of the martyrs of Jesus; seated on her seven hill'd capital, kings were to be her enslaved confederates; to give their power and strength to the papal beast of Ultramontane Popery; all nations of the earth were in time to drink of the wine of her fornication, and the merchants of the earth to wax rich through the abundance of her delicacies; peoples, and multitudes, and nations, and tongues, were destined, in God's inscrutable counsels and his infinite wisdom, to be for a time spiritually and temporally ruled by the great city, whose intimate fall was also decreed; . . . in the end, to be consumed with the spirit of his mouth and destroyed with the brightness of his coming: a prophecy in part fulfilled, and hastening to its full accomplishment."†

And that it was a *Church*, and not an infidel or pagan Power, that is foreshadowed, is made additionally clear by Bishop Wordsworth: "The Holy

* The late Charles Butler, "replying" to Mr. Southey's *Book of the Church*, admitted that the title "God" had been given to the pope, but, (like the able lawyer that he was) enters a special plea to show that it was not used by his Church *potentially*, to indicate the Supreme Being; at the same time denying that Innocent and his successors were styled "Lord God." The casuistry and the assertion were completely demolished (for the twentieth time) by Prebendary Townsend, in his masterly rejoinder to Mr. Butler's work, *The Accusations of History against the Church of Rome* (p. 119, &c.); a book which in its cheap re-issue by the Protestant Association (Dalton, Cookspur Street), should be in every churchman's possession. Nay, Mr. Townsend proves moreover that not only have eminent Romish controversialists accorded to the pope *higher* authority and *greater* power than belongs to God (quoting their words), but that such supreme attributes were assigned to him by the Council of Lateran. The express words of the Council were: "*Tu es omnis, et super omnia*!" Thou art all, and above all!

† *Union with Rome*, pp. 44, &c. The allegory, as presented by the Bishop of Lincoln, following the above, accords with Milner's reply to the question, Where was the Church during the middle ages? and exhibits in striking colours the relative situation and fortunes of the two ecclesiastical bodies, represented by the faithful bride and the faithless harlot.

Spirit, foreseeing that the Church of Rome would adulterate the truth by many 'gross and grievous abominations'—I use the words of the judicious Hooker,*—and that she would anathematize all who would not communicate with her, and denounce them as cut off from the body of Christ and from hope of everlasting salvation; foreseeing, also, that Rome would exercise a wide and dominant sway for many generations, by boldly iterated assertions of unity, antiquity, sanctity, and universality; foreseeing also, that these pretensions would be supported by the civil sword of many secular Governments, among which the Roman Empire would be divided at its dissolution; and that Rome would thus be able to display herself to the world in an august attitude of imperial power, and with the dazzling splendour of temporal felicity; foreseeing also that the Church of Rome would captivate the imaginations of men by the fascinations of art, allied with religion, and would ravish their senses and rivet their admiration by gaudy colours, and stately pomp, and prodigal magnificence; foreseeing also that she would beguile their credulity by miracles and mysteries, apparitions and dreams, trances and ecstasies, and would appeal to their evidence in support of her strange doctrines; foreseeing likewise, that she would enslave men, and, much more, women, by practising on their affections, and by accommodating herself with dexterous pliancy to their weaknesses, relieving them from the burden of thought and from the perplexity of doubt by proffering them the aid of Infallibility, soothing the sorrows of the mourner by dispensing pardon and promising peace to the departed, removing the load of guilt from the oppressed conscience by the ministries of the Confessional, and by nicely-poised compensations for sin, and that she would flourish for many centuries in proud and prosperous impunity before her sins would reach to Heaven, and come in remembrance before God; foreseeing also, that many generations of men would thus be tempted to fall from the faith, and to become victims of deadly error; and that they who clung to the truth would be exposed to cozening flatteries, and fierce assaults, and savage tortures from her;—the Holy Spirit, we say, foreseeing all these things in his divine knowledge, and being the ever-blessed teacher, guide, and comforter of the Church, was graciously pleased to provide a Heavenly antidote for these wide-spread and long-enduring evils, by dictating the *Apocalypse*. In this divine book the Spirit of God has portrayed the Church of Rome such as none but he could have foreseen she would become, and such as, wonderful and lamentable to say, she has become. He has thus broken her magic spells; he has taken the wand of enchantment from the hand of this spiritual Circe; he has lifted the mask from her face; and with his divine finger he has written her true character in large letters, and has planted her title on her forehead, to be seen and read by all,—MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE ABOMINATIONS OF THE EARTH. Thus the Almighty and all-wise God himself has vouchsafed to be the arbiter between Babylon and Sion, between the Harlot and the Bride, between Rome and the Church. And therefore, with the *Apocalypse* in our hands, we need not fear the anathemas which Rome now hurls against us. The thunders of the Roman pontiff are not so powerful and dreadful as the thunders of St. John, the divine 'Son of Thunder' of Patmos, which are winged by the Spirit of God. What is it to us if the Pope of Rome declares 'Ye cannot be saved unless ye bow to me,' when

* *Eccles. Pol.*, iii., pp. 1–10.

the Holy Ghost says by St. John, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues?'* Here we have a divine vindication of the Church of England and of her Reformation; and our appeal is, in this great question between us and Rome, not to Bishop Jewel and Hooker, not to Bishop Andrewes and Archbishop Bramhall, excellent as their writings are, but it is to St. John, the beloved disciple of Christ, and to the Holy Spirit of God."†

Whether, however, the full accomplishment of these things will be witnessed in our day, or whether the period of the papal reign—for reign throughout the world, temporality or no temporality, though in a more covert manner than formally, this terrible power still does, and though the witnesses in sackcloth against her abominations do not at this time prophecy in the public haunts of men under the same fire of open persecution, a countless number of them lie under her persecuting engines in patient obscurity, while her victims are none the less numerous that their sufferings are unseen, for the iron enters their souls, and their bodies too, in her hidden retreats and habitations of cruelty, where her power is in many cases still absolute—whether, however, the full accomplishment of her career, and her doom, will be witnessed in our day—or whether the period of the Papal Reign be destined in God's inscrutable Providence to continue (as some acute Biblical critics predict) for the full term of 1260 years, dating from Hildebrand's usurpation,—are matters on which it were presumptuous to pronounce. "Known (only) unto God are all his works from the beginning of the world." Nor is it for us—as it was not even to Christ's immediate disciples—"to know the times or the seasons which the Father hath put in his own power."

That Antichrist received an earlier, a much earlier, development in the occupants of the Roman see is unquestionable. Indeed, we must go back to the very days immediately succeeding Constantine's accession to the imperial throne—nay, to the date of the prophecy itself—if we want to find the first sproutings of those predicted "marks" which attained their well-rooted growth in the persons of Hildebrand and Conti—one of which marks is only in our own day displayed in its culminated profanity. Some interpreters, perfectly agreeing in the general outline both of the prophetic figure and the periods designated, have overstepped the line of warrantable conjecture by arbitrary calculations, assigning to certain notable eras when Rome's bishop has made some extraordinary advance in this onward career of Antichristian usurpation the actual commencement of his reign; thus fixing the hour, or the year, of its termination. But for this arithmetical sum there is as before remarked, no Scriptural warrant; whilst attaching to it are many and manifest evils; as e.g. one of these conjectures—and not the least plausible—is that which, dating the full rise of the Papacy at the episcopate of Boniface the Third, who first assumed the title of Œcumenical Bishop, brings the period of Antichrist's reign as predicted both by Daniel and St. John, to the present time. But this interpretation halts, in the opinion of a large class who are better read in the history of

* Pope Boniface VIII. Extra. 1, Tit. vii. says: "*Subesse Romano Pontifici, omni humanæ creaturæ declaramus esse de necessitate salutis.*"

† *Union with Rome*, pp. 80, &c. We subjoin this passage because it completely disposes of the preposterous theory set forth in some serial papers now publishing (a rare jumble of ignorance and historical perversion) by a priest named Lockhart, which labours to identify the Antichrist of prophecy with *Mahometanism*.

the Papacy, and who point to some notable works of Antichrist which, though doubtless in the germ, did not become clearly manifest in *all* their hideous proportions until Lathario Conti ("Innocent III.") assumed the tiara. Then it was that the full tide of war with the saints began to roll its crimson flood over Europe. He it was, to quote one of the latest Roman Catholic school-books, who "preached a crusade against the Albigenses, and placed Pierre de Castelnau at its head in 1204, and afterwards the legates Milon and Arnaud Amalric, as well as Simon de Montfort. The Crusaders, in 1209, obtained possession of Beziers, and there slew its sixty thousand inhabitants, among whom were some catholics. Carcassonne also soon fell into their hands. The legate ordered his troops to slaughter all in this city, without distinction of age or sex. Thirty thousand persons, including women and children, perished in one day; and when one of the crusading officers, fatigued with carnage, came to the legate to enquire by what signs he should distinguish heretics in the crowd? the legate replied, 'Kill! kill! God will know which are his.'"

Does this "denominational" school author reprobate—does he give expression to the faintest censure of the conduct of this miscreant legate? Not he! How could he? He is chronicling something for the information of Queen Victoria's popish subjects, who may be needed for the rougher work of the papal garrison in our midst, acting under the immediate instructions of an inerring and infallible pope. So he proceeds to apply a *solatium* to the lacerated wound and the startled conscience of the youthful student whose too tender feelings are haply shocked by a narrative so appalling and so piteous: "The pontiffs of these times," he adds, "thought it right to exterminate by the sword the unbelievers whom they could not convert, whenever their presence became hostile and dangerous to the Church and to society. Heresy was then regarded as rebellion against the state no less than against the Church.†. It was a crime of the deepest dye and *worthy* of the severest punishment. It was a pestilence that must not spread, an aggression that must be resisted, a conflagration that must be extinguished. It was a foe the more formidable because its attacks were

* *Manual of the Lives of the Popes. For the use of Students.* By John Charles Earle. B.A. Richardson & Son, 1866, p., 148.

+ As such it is represented in every variety of phrase in the *Encyclopal* and *Syllabus* of 1864; which also condemns as one of the capital errors of these times, the doctrine that force ought not to be applied to exterminate it. The same doctrine is taught in Dens, and laboriously proved to be both orthodox and logical; and lest the popish laity should entertain any lingering qualms on the subject, it is (impliedly) ever and anon affirmed in each of the ultramontane journals read by them; to deny which—whether Mr. Monsell be the reclaimant, or one of the serviceable "Anglican" tools of the Papacy—would be a mendacious falsehood. For, over and above all, besides the authorized Canon of the existing *Canon Law*, headed "The Church rightly persecutes heretics," and the bishops' oath enjoining the same, we have the express words of the 3rd Canon of the Fourth Lateran Council, to which every Romanist without distinction—converts especially, by subscribing to the Creed of Pius IV.—is solemnly sworn; which canon is headed "Heretics are to be Exterminated," and which canon commands that the civil powers of all ranks shall "be compelled by ecclesiastical censures to swear to devote themselves to the utmost of their power to exterminate all heretics denounced by the Church." That no faith need be kept with heretics (whether by Postmasters or others in offices of public trust,) is as distinctly avowed by another canon, equally binding upon every Romanist—*converts especially*. And this is the kind of denominational teaching for which exceptional legislation, security, immunity, and lavish endowment are to be made; nay, if "Cardinal" Cullen is to be believed, is promised by the present Government to the priests of his sect! This is the sort of denominationalism of which Mr. Hutchins frankly tells the London School Board he is "proud," when (aided by his good friends Rogers, Clarke and Picton) he consistently schemes to exclude the Bible from our public elementary schools.

directed against the soul; it was the assassin of the spiritual life; it imperilled the salvation of man. It was impossible to exaggerate the nature of the evil, or to devise means *too* rigorous for its suppression." *

And this is all the comment on the first wholesale battue of heretics!—all that the Romish priesthood desire shall come before their pupils! *This* is the kind of "denominational" teaching which its protestant advocates, to carry an unreasonable point for themselves, were lately wishing that a million of English, half a million of Scotch, and four millions of Irish papists, should be taught! Indoctrinated in such atrocious sentiments, confirmed by everything else they learn whenever their teaching is exclusively sectarian, another generation will be "bad catholics" indeed—or "no better than half catholics," as Pope Mastai smearingly called Count Montalembert (to whom, pope-like, he forgot at the time that he owed his restoration to Rome)—if they are not ripe and ready should a similar purgation of the "the Church and society" be "infallibly" pronounced expedient, to enlist with pious zeal under a second Simon de Montfort, and, as infallibly instructed,—*Kill! Kill!!*

For praise very similar to that given to "Pius IX." by our Mannings and Cullens is awarded by the popish school-book author to "Innocent III.:" He was "zealous alike for orthodoxy and morality"; his "genius grasped the extent of his mission, and he wanted neither prudence nor courage to fulfil it." Yet this "orthodox, moral, prudent, and courageous" monster, who fitly occupied the throne of Domitian, excommunicated the Emperor Otho, laid England under an interdict, erected the sanguinary Inquisition—of which he made Dominic de Guzman the first Inquisition General,—and let loose his bloodhounds upon the Albigenes; who, says the same writer, "were almost entirely destroyed in these wars—all that remained were confounded with the Vaudois."

But Mr. Erle does not stand alone. Every honest Romanist frankly admits, however much some may mentally deplore, the accusation of persecution to the death as a consecrated precept of his Church, and in Romish schools exclusively under the priest it is industriously inculcated. Professor Quinet, writing of her hideous annals between 1350 and 1650, and exhibiting how immeasurably more cruel Popery has been, and avowedly is, than Paganism—of which, under the name of Christian, it is nothing else than an exaggerated embodiment—says: "You understand by this the meaning of that famous page in which the principal writer of the neo-catholic reaction, M. De Maistre, consecrates the priestly office of the executioner, when he calls him 'the bond of human society.' This is not an intrepid sally of wit; it is the real expression of ecclesiastical action in the South during the three last centuries. 'The whole earth, which is but an immense altar, continually imbued with blood, the scaffold which is an altar.' All these sanguinary words, which I consent to admire if they allow me to consider them as belonging to the worship of the god Siva rather than to the worship of Jesus Christ, are not a sport of the imagination; they belong scrupulously to the spirit of the legislation of the Holy Inquisition. It is certain that the executioner is the beginning, the middle, and the end of these institutions. He begins, continues, and ends the institution; he is a person

* "*Manual of the Lives of the Popes.* For the use of students," pp. 143—5. The author says in his Preface, that he "lays his little volume, with all its imperfections, at the feet of the Vicar of Christ, with the same solid happiness he felt, and still feels in retrospect, as when he went up the stairs of the Vatican, and placed himself, with all his cares, at the same feet."

who never ceases to reappear and act. M. De. Maistre only shows him at the catastrophe . . . It is the pagan sacrifice of living man upon the altar of Jesus Christ. This is what he ought to have had the courage to say.*

This marked feature of the papal system acquires a special interest at the present moment with all of "this Protestant Kingdom," whatever their creed, who value its constitutional safeguards, inasmuch as the Prime Minister has distinctly avowed, under date Nov. 30th, 1870, that "her Majesty's Government consider all that relates to the adequate support of the dignity of the pope, and his personal freedom and independence in the discharge of his spiritual functions, to be legitimate matter for their notice;" which astounding avowal is properly characterised by the *Protestant Churchman* as "indicative either of grave misapprehensions on the part of the Premier, or else of unsound and dangerous views as held by him. Mr. Gladstone (continues this able organ of true conservative protestantism) declares that he has not interfered with the civil government of Rome, but this by no means diminishes the seriousness of the position which he assumes in reference to the pope's spiritual power. Does not Mr. Gladstone know that 'the personal freedom and independence in the discharge of his spiritual functions' of the pope involves the exercise of temporal power wherever the pope's authority is admitted? The secular power of the 'pontiff,' as Monarch of the Papal States, did not extend beyond the small dominions of which he has been deprived, but his authority as pope is felt everywhere, not only in spirituals but temporals. For example, Pío Nono in 1864 issued his famous Encyclical in which he denounces civil and religious liberty. Our readers are familiar with its propositions, which were so outrageous that a vast number of Roman Catholics, including priests, expressed at the time their disapproval of it. But the pope issued this Encyclical not as a secular monarch, but 'in the discharge of his spiritual functions.' Is it not a fact that the Inquisition itself was established by the bulls of popes, and that the persecutions of the past are due to the same source? We give the following proofs: Honorious III. (1216) published a bull approving of the laws of the emperor for the extermination of heretics.† Innocent III. published a bull to the same effect. Innocent IV. published (1243) a bull authorising a crusade against heretics, granting the same indulgence to those who joined therein as to the crusades in the Holy Land. Alexander IV. (1254) published a bull for the appointment of officers to discharge the functions of the Inquisition against heretics. Urban IV. (1262) published a bull of instruction to Inquisitors for the extermination of heretics.‡ Clement IV. (1265), with approval, refers to the bull of Innocent IV. for the extermination of heretics. Nicholas III. (1278) published a bull, in which he ordains that heretics shall be punished with due severity. John XXII, (1317) published a bull to the Inquisitors of France, in which he exhorts them to the fulfilment of their duties in extirpating heretics. Boniface IX. (1391) published a bull approving the intolerance of Frederick. Martin (1418) refers with approval to the Council of Constance, in which heretics were condemned to be burned as 'morbid sheep.' Innocent

* *Ultramontanism, or the Roman Church and Modern Society.* By Edgar Quinet, of the College of Paris, p. 93. The latter expression is intensely French, and would be blasphemous but for the context.

† *Maynum Bullarum.* Luxemburg, 1277.

‡ *Extirpationis Vulpculite.*

VIII. (1485) published a bull for the punishment of heretics. Julius II. (1511) published a bull anathematizing heretics. Leo X (1520) published a bull, in which he condemned the following proposition of Luther, '*Hæreticos comburi, est contra voluntatem spiritus.*'—'It is contrary to the will of God to burn heretics.' Clement VII. (1528) published a bull, in which he ordains that those who err shall be altogether extirpated,—'*Penitus Exterpari.*' He ordains, moreover, that their goods, moveable and immoveable, may be seized by the faithful. Paul III. (1536) published the bull '*Cæna Domini*,' a bull which set up the pope's temporal authority; a bull of which Riffensluel, a canonist, declares that it is of force everywhere, and yet of which Dr. M'Hale admitted, in his examination before the Committee of the House of Commons, that if in force it would lead, even in this country, to a collision with the constituted authorities. Paul III. (1542) published a bull, in which he gives ample authority to Inquisitors. Paul IV. (1559) published a bull, in which he approves of all the persecuting bulls of his predecessors. Pius V. (1569) published a bull against Elizabeth, in which he excommunicated the Queen, and absolved her subjects from their allegiance. The matter is now even more serious since the promulgation of the dogma of the pope's infallibility. Pray, does Mr. Gladstone mean to assert that he and his colleagues are prepared to support the pope in this? We can hardly think so, and can only conclude that the Premier wrote inconsiderately and imprudently. We beg respectfully to call his attention to the fact that the pope's 'independence in the discharge of his spiritual functions,' if allowed, would limit the circulation of the Bible, destroy the 'detested liberty of the press,'* close every protestant church, and place the nations under the most servile bondage. Mr. Gladstone cannot mean that he would assist to bring about such results." †

* *Encyclical* of Mauro Capellari, Primate of Italy (one of the Roman Bishop's present titles, and the only one he is warranted in assuming), calling himself "Pope Gregory XVI." If the reader with half-a-crown in his pocket, is not possessed of the learned Vicar of Clerkenwell's exhaustive volume, *St. Peter Non-Roman*, we advise him to lose no time in purchasing and closely studying it. It will well repay the trouble to thoroughly master the contents. Whatever his rank or occupation—and all are more or less brought into contact with Romanists—he will then have the gist of the argument on the pretensions of the Roman Bishop's asserted claim to any episcopal or primate's jurisdiction beyond the geographical limits of Victor Emanuel's Kingdom of Italy, at his fingers' ends. And thus he can show to his duped papist acquaintance, or authorities which both recognise, the latter especially, from Holy Scriptures, the Apostle Fathers, Catholic Tradition, and the Church's signals—that the claim of "papal supremacy," founded upon the Roman Primate's *discent* from St. Peter, not only rests upon a pure fiction, but is without the shadow of plausible support: a sheer invention, concocted by the said Roman Bishop's unscrupulous partizans many hundreds of years after St. Peter's death, and by them bolstered up by certain clumsy forgeries.

† *The Protestant Churchman*. June. Published quarterly, price 2d., by Mr. James Miller, 29, Flomera Street, Oxford Street. The Protestant Reformation Society; of which this talented publication is the organ, is, under the presidency of the Earl of Cavan, with the Bishop of Ripon, the Earl of Mount-Cashel, Lord Berners, Fitzwalter, &c., on its committee. Its object is especially to arrest the rapid increase in Romish propagandist agency (by tracts and missionary agencies) alarmingly and systematically aided by the present Government, through whose tactics, under Jewish pressure, the priests have unrestricted access to the army, the poor-house and the jail, and now sit on our School Boards. "With this access, granted by the State, it is not (says the Report) the province of this Society to take any political action; but it is their sacred duty to do all that the Word of God warrants to neutralize their sectarian exertions and prevent their influence on the minds of those they have affected, or are likely to affect. Therefore this Society holds weekly meetings, lectures, and conferences where Romanists are most numerous and Protestants assailed; visiting Roman Catholics at their homes, and especially those enquiring after truth, and rescues Protestant children from Romish schools." This is the right sort of work!

"Yet," says Sir George Jenkinson, "the people have a right to call upon the Prime Minister for a better explanation than they have yet received of the letter which he wrote to Mr. Dease on the subject of the pope. I cannot understand," continues this well-read and vigilant legislator, "how any Prime Minister of a protestant country like England can claim the right to pen a public letter, saying that the spiritual dominion of the pope is a proper thing for the Government to take notice of and to support. The protestants of England are fully warranted in complaining that such a novel doctrine should be promulgated by a Minister of the Crown; and I hope that such public notice will be taken of it as shall show Mr. Gladstone that *he has no right to compromise the protestant part of the subjects of this country in such a manner.*"

We have shown by a few among very many illustrations that are readily accessible what are the examples, and what the precepts, which are familiarised to our juvenile population gathered into papist schools. It would swell this work to an immoderate size were we to attempt anything like a collection of similar extracts of exactly the same purport, which the reader himself may see in recent issues under episcopal patronage. The matter, however, more immediately makes a demand on the earnest attention of the protestant members of the new School Boards. And here let us draw attention to the tactics of the Romish priesthood. We quote from *The Bulwark*: "The Education Bill, in its first plan, tolerated denominational schools, but there can be no question it also discouraged them, and contemplated the time when they would be absorbed into the national schools to be supported by local rates. In the second sketch of the bill this was changed. Denominational schools were not only recognised, but were fostered; additional grants were to be made to them from the Exchequer; and it is plainly contemplated that they are to be restored in their present condition for an indefinite time—for as long, at least, as the subscribers will continue their support. Now it is no secret that this change in the draft of the bill was made mainly to please the Roman Catholics, who complained, truly enough, that in schools supported by a local rate and managed by a school board, there would be no chance of having their peculiar observances introduced into the school. They, therefore, urged that their own schools should remain under their own management; and Mr. Gladstone, in advocating the change, expressly stated that it was intended to benefit the Roman Catholics, though the Church of England, having the great majority of denominational schools, will reap by far the largest share of the benefit."

That the Church of England will reap the largest share of the benefit of the additional grant to denominational schools, which was fixed at fifty per cent, is, in one sense, true enough; but the greatest actual proportionate benefit, as events may ere long show—nay, as they already show—will be experienced by the popish priesthood, the "garrison" who—it is no secret, for their own journals betrayed it—were the originators of this amended clause. Denominational teaching in popish schools means something; in very many Church of England schools, it means—well just what it does! Thousands of pupils go forth into the world from them with as little knowledge of the history of their Church, and of its distinctive tenets, as of the science of pneumatics; while hundreds of certificated masters are as unacquainted as their pupils with the history of Christianity itself, and of its struggles—first with paganism and

then with popery. Nor is this the worst view of the case. In every ritualistic school, the oral teaching, if not some part of the authorised book-teaching, is directly adverse to that of the Protestant Episcopal Church; prejudices of the deepest kind are industriously fostered, both against the opinions and persons of those, as well within its communion as without it, who hold and inculcate the most essential doctrines of the Reformation. "If," says the Bishop of Ripon, "there is one word which these gentlemen seem to dislike more than another, it is the word 'protestant.' If there is one class of persons against whom they seem more determinedly bent to direct their shafts of ridicule and sarcasm than another, it is the class of men who belong honestly to the Protestant cause. There is another word which they equally hate with the word 'Protestant,' and that is the word 'Reformation.' They openly speak of the Reformation as a deplorable schism—as the most lamentable event that ever interrupted the peace and harmony of the Church—as the cause of I know not how many evils and disasters that have occurred to the kingdom, and over and above this they openly avow their determination by all means in their power to try and undo the work of the Reformation."* "Within the last few years," writes Dean Smith of Canterbury, "it has become the fashion to speak contemptuously of the Reformation, and to load the chief actors in it with abuse! It really was one of the greatest and most remarkable awakenings of the human mind, not merely as regards the purifying of the Church, but all that desire for progress and improvement which has struggled against abuses of every kind, and made England the home both of civil and religious liberty. An enemy to the Reformation ought in consistency also to be an enemy to civil liberty, and should wish for the restoration of arbitrary authority, the abrogation of the rights of conscience, and the return of ignorance! For really it was the diffusion of knowledge caused by the discovery of the art of printing which led to the Reformation; for, when books were made cheaper, and men began to read the Bible and the works of the early Fathers, they were surprised to find that a large proportion of the ordinary beliefs of the time had no authority either in the one or the other. I should like to know whether those people who abuse the term Protestant wish to bring these errors back again? Are we to be dragged down into that state of things which existed before the discovery of printing? If this is not to happen, we must still *protest* against falsehood and abuse and error of every kind."

In other words, Protestantism, as its name implies, while uniformly teaching the doctrines of a pure Christianity, is a living, breathing, active, unceasing, ~~protest~~ protest against their opposite, as developed by the apostacy of the Roman see. The Throne rests upon Protestantism. The National Church is styled in the Coronation ceremonial, a "Protestant" Church; the Sovereign by the very tenure by which he or she wears the Crown, makes oath on the Gospels, before her subjects, that the mass and the invocation of dead saints are "idoltrous;" that is the word—*idoltrous*; not only "superstitious," but "*IDOLATROUS*." "This Protestant kingdom" is the language of the Bill of Rights. If Britain is not Protestant, she is nothing; if, as a kingdom and people, she casts off or

*Speech of the Lord Bishop of Ripon, on moving the Report of the Protestant Reformation Society, 1869. One of the cheap issues of the Society; at the depository of which, (29, Berners Street) are published the invaluable *Protestant Catechism* of Dr. Blakeney, and his principal larger works on the Romish Controversy; as also those of Dr. Cumming, particularly seasonable just now—his tracts especially.

abandons her distinctive Protestantism, she is *lost*!—lost entirely, as a first-class, or even a third-class power among the nations of Europe and the world. Of what account is the insufferable plea urged by the Jeameses, the Jenkineses, and the Littimers of the press, and the liveried and unliveried court flies of papist and semi-papist complexion about the throne, that such plain-spoken declarations and oaths are offensive to ears polite, and that because forsooth there are those officially present at a Coronation or an opening of Parliament who are “impliedly branded as idolaters,” therefore it were better on their account, sensitive souls! to drop all such plain-spoken declarations and oaths! Why, it is the avowed creed of those very professors of popery—however Lord Castlerosse and a few others (who, if report speaks truly, would, but for their *wives*, quickly abjure popery, now that the infallibility dogma is mercilessly made binding on their individual consciences) may, and do, in their own hearts abominate and repudiate the sentiment—that the Sovereign herself and all her protestant subjects are themselves not only idolaters and heathens, not only out of the pale of the Christian Church, by whose most recent decree they are, one and all, anathematised, and (remaining Protestants) consigned to hopeless perdition, but outlawed as members of the human commonwealth. If the Sovereign of “this Protestant Kingdom” and its highest rulers and legislators are thus to virtually disown their Protestantism in deference to all who are not protestants (except as the disguised papists among them indecently “protest” against the recent decree of the Privy Council in the case of *Hebbert versus Purchas*,*) they must in like manner, and on precisely the same plea, disown their Christianity, in deference to the far greater number of Hindoos, who are

* One of these disguised Church revolutionists complainingly writes to the *Standard*: a journal, which, though admitting the communication of a ritualistic correspondent to its columns, would be traitorous indeed to its supposed principles and violently outrage those of its supporters, in the bulk were it to give a shadow of countenance to the views expressed. Besides which, the assertions contained in the seditious “Remonstrance” of the “influential body of leading churchmen,” viz., that “the rubrics affecting this particular question have been diversely observed ever since they were framed,” and that the condemned usage “has continuously existed in the Church of England,” are, to use the mildest term, flagrantly untrue, and obviously designed to mislead persons who are uninformed on the subject. The asserted rubrical irregularities of some evangelical clergymen, on which the *Standard* correspondent lays an absurd stress, relate to matters unpeakably non-important; that for which these seditious remonstrants contend, touches, as they correctly phrase it, “a most tender point;” for it directly involves the question, whether mass shall, or shall not, be surreptitiously celebrated in the parish churches of England? The Privy Council have decreed that it shall *not* be celebrated, either according to the “Sarum Use” (as recommended in the *Union Review Almanac*, and practised at St. Alban’s and other London ritualistic and some country churches), nor according to any other “Use.” The Privy Council, whose decrees are final in “this Protestant Kingdom,” enjoins strict and literal compliance with the standing rubric, which directs that the priest shall—not make crosses over the elements and mutter Latin words, nor “elevate” the paten, all unseen by the congregation, nor make any posture, manipulation, or genuflection before the sacramental bread and wine, “for that (says the rubric) were idolatry, to be abhorred of all faithful Christians”—but shall “break the bread” and “take the cup into his hands,” and that “~~across~~ **THE PEOPLE;**” using the words set down in the Prayer Book, and using *no other*. The Privy Council have decreed that the people shall *see* that he does this, and *does no more*. And the People of England—of “this Protestant Kingdom”—will sustain the Privy Council in its just, its righteous and the only legal interpretation and *decrees* in this case.

A word touching the minor question of surplice and gown, the misconceptions and mistakes of a large class of persons about which would be painful were the matter one which is intrinsically of the smallest importance. Returning to primitive rule in externals as in other things, the English Reformers retained, or rather restored, the surplice, in that form which may be seen in the earliest frescoes of the Roman Catacombs as invariably distinguishing an officiating minister (not abbreviated and ornamented, as modern Roman priests use it; see Bishop Kipp on the subject, and the drawings in his book), and they directed its *sole* use as a

equally with papists citizens of "this Protestant Kingdom," and the liege subjects—far more *loyal* subjects—of our Protestant Monarch.* Grant this much, and, as all the world knows, the next change will be, a REVOLUTION— which papists and ritualists do indeed sanguinely anticipate, and constantly foretell—a second James II. (in the person of Edward the Seventh), on the

vestment by clergymen of the second and third order in all "public ministrations"—as also for choristers; permitting the addition by the former of the ancient "scarf," common to the Israelitish and early Christian Church, and which ample "scarf," reaching to the hem of the surplice (not the short "stole" of the Roman priests, which Dr. Rock shows to be a totally different appendage) has been from time immemorial—as now in Jewish synagogues—the badge of those, whether presbyters or deacons, who lead the public devotions. Indeed all Christian worshippers at a very early date, assumed this "scarf," on entering their places of worship, following Jewish custom; but in process of time its use was confined to the reader. Hence it became exclusively a ministerial badge, distinguishing those of the clerical order from the lay officials of the choir. Now, neither of these clerical appendages are, nor were intended by our Protestant Reformers to be, significant of *sacerdotalism*; both are, innocently and without superstition, symbolical—the one of purity, the other of humility and becoming reverence in the House of God. And it is particularly deserving of notice that both are discarded by the Romish Church; all of whose vestments, with every part of their *distinctive* usages, are (as Dr. Middleton and Mr. Hialep have abundantly shown) borrowed from the pagan ritual. As to other external appendages, it may calm too sensitive protestant minds to know that the episcopal chimere (covering alb, which from its closer fit here takes the place of surplice, having exactly the same significance) is nothing more than the civil costume of a bishop, having no priestly meaning whatsoever, but rendered too dear to Anglican and Anglo-American eyes by venerable association with the higher ministerial order of our Reformed Church, some of whom were its pioneer martyrs, to be laid aside on account of its comparatively secular character. The University hood also simply indicates the degree of scholarship obtained by the wearer. The gown, partially so; but as also unquestionably a "preaching" habitment, it remains an open question (which even Archbishop Thompson's "opinion" does not determine) whether preaching comes under the rule which prescribes the use of the surplice at all public ministrations." One thing is however settled by the late Conciliar decision, viz., that its use or disuse in the pulpit ceases to be in any sense a party badge; while it still remains, that the gown ("preaching gown" or college gown) or a cassock, is by Canon Law every clergyman's prescribed dress, both in all *private* ministrations, and, by consequence, when *only* officiating in the pulpit: which he may often do, like as in former times, on occasions other than at the settled morning and evening prayers. There is also three centuries' custom, and a nation's habitude (as with the chimere) to be pleaded, if not for the use of the gown where a change is required, as during Morning Service and Sacramental occasions, yet after the subsequent services of the day, and at all times by any minister taking no leading part in the public worship preceding or following his sermon. Even in the Latin Church the mere non-officiating preacher makes no change in his ordinary dress, whether monk's frock or clerical cassock, before entering the pulpit: which is urged (not without reason, looking at the time when rubric and canon were framed) as fatal to the intended applicability of the rule respecting "all ministrations" to the function of preaching. Nor can it be denied—nay, it is openly and constantly avowed—that the main objection of ritualists to the gown has its spring in their rooted aversion to the protestant doctrine of which they regard it as, by association, symbolical; as well as that it is retained in the Lutheran, the Presbyterian, the Congregational (partially), and other reformed Churches which they absurdly hold to be out of the pale of "catholic communion." Hence it is, that, on account of its hallowed associations, and from the first its general adoption by the soundest part of the modern Christian Church, the old familiar pulpit robe is likely to retain its place permanently in many thousands of English, American, and Colonial churches. While the strict legality of its use is shown, past dispute, by the Bishop of Worcester. The cope was only a temporary compromise, which custom has confined to the coronation rite and opening Parliament; being exclusively episcopal, and state.

* Besides her 120,000,000 of Hindoo subjects (some of whom are always present, and in future will take a prominent part in state pageants), and some 15,000,000 Mussulmen—to set against, at the outside, eight millions (colonies included) of papists—the Queen has a fast augmenting number of Chinese subjects, all of whose religious susceptibilities must, we suppose, be respected. Certainly they are as much entitled to such respect as Romanists—nay, being no industrious plotters against the national faith, and only asking for toleration, not *enlargement*, much more so: Besides, their public modes of worship exhibit a marked resemblance to Romish forms; like as is the worship of the Buddhists, as shown by Dr. Macleod in his Eastern Sketches (in *Good Words*). See the description of a Chinese temple, or "joss-house," by a writer in the Feb. No. of the *People's Magazine*—an excellent serial, well adapted for family use.

throne,* the attempted "reconciliation" of Great Britain to the Roman see, and the full acknowledgment by the Ministers of the Crown of the pope's title to the appellation and the superior prerogatives of "Sovereign Pontiff;" a result which would be as much deplored by the great body of the R. C. laity, both in Britain and Ireland, as by the most ardent protestant.

Need more be added to exhibit that for Protestant divines to drop the strife with papal Rome (for Papal Rome still exists on the *left* bank of the Tiber, and its influence is yet sufficient to prevent the toleration of Protestant churches and even Protestant worship, except clandestinely, on both sides; and it has to be *seen* whether in that city the civil power will not have to succumb to the papal) is to abjure all the essential principles both of Protestantism and Christianity? This is logically demonstrated by the late Mr. Natt of Philadelphia, who reminded his popery-bitten readers calling themselves "church-people," that "the XIX Article of the Church declares that 'the Church of Rome hath erred, not only in its living and manner of ceremonies, but also in matters of faith;'" and that "*Fifteen* of the Thirty-nine Articles bear distinctly against the errors of the Church of Rome. Time would fail me (he adds) to go into a

* We adopt, only suppositionally, the constant prediction of the above two classes, founded upon the asserted predilection of the Heir Apparent for advanced ritualism; but this, as we have shown in a former note (p. 48), is nothing less than a malignant slander. That H.R.H. affects elaborate music and choral psalmody as accessories to public worship, is unquestionable. These are not peculiar to ritualistic churches; though unadapted to any but very spacious buildings or college chapels (where no ladies are present), for which alone the latter is designed: say the Marquis of Lorne, with the late Dr. Lee, Dean of Holyrood Chapel, (why is it not roofed in, and adapted to public worship!); with others of the Scottish Kirk, have recommended its use in the larger Presbyterian churches. Choral Psalmody is as old as Elizabeth's time, and Congregationalists as well as Episcopalians have their Psalter, set to single and double chants. But that Edward, Prince of Wales, or his Protestant Princess, cherish any latent proclivities for the doctrinal heresies of later Puseyism as expounded by Messrs. Rodwell, Mackonichie, &c., or that the illustrious pair are likely to tolerate the presence of an arch-conspirator in the shape of a *priest-confessor* in their house, or to pay bodily worship to a wafer-god, at the bidding of any disguised Jesuit in Church of England canonicals (or those of Rome) we believe, on the assurance of those who ought to be well informed, to be a gratuitous invention; founded solely on the former having been several times led by sheer curiosity, (as have many others) into a certain noted ritualistic church. One thing is certain, viz., that were any Heir to the British Throne to really subscribe by word or act to the wholly popish doctrines and practices of the sect, his possession of that throne—should he, which is next to impossible, be allowed to occupy it in the order of succession—would not be worth a year's purchase! "These," said Lord Oranmore, a peer of Norman descent, "are very critical times, when everything is called in question." Words, which spoken in the Upper House of Legislature and referring only to a small royal dower, are ominously significant! Perhaps coming from so loyal a nobleman, they may even induce our good Queen, if not to lay aside her widow's habit—emblematical of a sorrow which, whatever its weight, it is impossible for the rising generation of her loving subjects to share—at least to resume on prescribed state occasions the time-honoured external symbols of her office as Head Executive; and this, if only to put an extinguisher on the incessant scurrility of the Roman Catholics, stimulated by their newspaper organs, in reference to the "scandal," as they term it, of a seeming slight to the nation; at the same time removing all pretext for any repetition of those disloyal manifestations instigated by them on the last occasion of her Majesty's public progress to Parliament. The royal robe and regal crown are, as George III. intimated to Lord Sidmouth, no empty or superfluous trappings, but the eloquent badges of an anointed sovereign, speaking directly to the eye, full of historical reminiscence and glorious tradition. "The English (writes the *Daily News*) are no doubt a homely people, and are pleased with a Royal example of homely tastes and pleasures and family affections. But they are a jealous people also; and when content that in a constitutional country Royalty should be a fiction, they say, 'then at least let the fiction be a romance' . . . The Sovereign's main duties are to be the central figure in a great national pageant, to be the emblem of the splendour and greatness of the country, and of the common life of its various classes and successive generations. In the withdrawal of the symbol, the thing symbolised has been forgotten. The object of the sentiment being removed from the eyes of men, the feeling itself has waned."

full detail of all the particulars in which dissimilarity might as plainly be shown. The Episcopal Church professes to differ from the Roman Catholic Church just as far as the Roman Catholic Church differs from the Word of God. She gives up no doctrine, no usage, sanctioned by the Word of God simply because the Roman Catholic Church holds it or practises it. She has no right to do so; and it would be as unreasonable as it would be wicked to do so. The differences in doctrine, discipline, and worship, between her and the Church of Rome—the same which still exist between the Episcopal Church in the United States and that same Church—these differences are the very considerations for which Archbishop Cranmer and Bishops Latimer and Ridley were consumed to ashes at the stake. The Episcopal Church has her martyrs, who went out of life in agony and blood, because she did differ, and would differ, just as far as God's Holy Word required. Her bishops, priests and deacons she retained, because, as she states in the Preface to the ordination services, 'It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time, there have been these orders of ministers in Christ's Church.' That the Church of Rome also had them, was no better reason for giving them up than for giving up the New Testament, which she also had. But she renounced as utterly contrary to the Word of God the doctrine of the supremacy of one bishop, the Bishop of Rome, over all other bishops. She retained the rite of confirmation as apostolic and scriptural, but she laid aside those unauthorized accompaniments which the Church of Rome had added. Thus, throughout, her guiding principle was—and that principle is embodied on every page of the Prayer Book—'as far from Rome as the Word of God requires, no farther, no nearer.' And this, doubtless, is one chief cause of those apostacies from the Episcopal Church which have attracted such world-wide notice. There are such essential and irreconcilable differences between her and the Roman Catholic Church, that men cannot remain in the Episcopal Church when they have embraced the errors of the Roman Catholic. The Episcopal Church of this day, under her present ministry, occupies substantially the same ground occupied by the Church of England when her archbishop and bishops were martyred for the faith; when Latimer, as the kindled faggot was laid at the feet of Ridley, both being fastened to the same stake, exclaimed, 'Be of good comfort, master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out!'"

But going back to the history of the School Boards;—see the leaders of the

* *A Brief Vindication of the Episcopal Church from the Imputation of Material Resemblance to the Roman Catholic Church.* By the Rev. George Washington Natt, A.M., Rector of St. Andrew's, West Philadelphia, pp. 12, &c. The posthumous sermons of this admirable divine (an invaluable volume), like those of his sainted kinsman, the late Vicar of St. Sepulchre's, are choice models of plain practical pulpit eloquence, seasoned with evangelical unction, and well adapted for family use to those who are temporarily debarred from public worship. They are, we are told, much used by lay-readers in the United States. An intelligent layman's opinions on this subject are also just now of considerable value. Mr. Richard Penruddock Long, late Member for North Wilts, advocating the anti-papal and abidingly protesting character of the Church of England, thus tersely expressed himself in 1865: "While desirous of maintaining in its entirety the great principle of religious liberty, which ensures to every man the right to worship God according to his conscience, I have observed with regret the advances which Romanism has made of late years in this country, and have consequently both spoken and voted uniformly against the Maynooth grant, and against the endowment of Roman Catholic chaplains in our gaols and workhouses, and on this ground—We possess, in the apostolic but reformed Church of England, a Church essentially catholic, but whose faith is reasonable and whose ritual is pure. As the keeper and witness of the Truth, she takes her stand upon

Jesuit party, clerical and lay, taking active sides with the anti-secularists, in Parliament, at public meetings, in local committees, and through the press, in denouncing "godless education," and the disuse of the Bible in mixed schools. See my Lord Shaftesbury—who, though his principles are rightly based, is not for the first time momentarily hoodwinked by Jesuit cunning—welcoming the impracticable alliance, and so far forgetting his own better intelligence as to openly declare at a public meeting in St. James's Hall that he "preferred the Syllabus of Rome to the Syllabus of Birmingham." See Dr. Miller, of Greenwich, accepting papists as "allies on the question of religious instruction." "Though such an alliance as this," wrote *The Constitution*, "is based on folly and compromise, and is certain to recoil on those Evangelicals who have anything to do with it. Rank infidelity is not so dishonouring to God, or so dangerous to man, as idolatrous popery; and it is an offence against God, and injurious to the national well-being, to countenance a system of wickedness, which, under the name of religion, gains support from many professedly Christian men. We can understand well the principle on which Dr. Miller and his friends acted; it was simply this. They say to the Romanists: 'Let us hoist the banner of Religious Education, and we will support your claim to get public money for teaching your doctrines (however untrue we believe them to be), if you will support our claim for public money for our schools, although you must consider our teaching to be heretical. United together we will be stronger than the Secularists, who will give neither of us our way.' This is a policy wholly unprincipled, and well calculated to demoralize. It roots popery into the soil of the country, sanctions and sustains it, in order that help should be obtained for Scriptural schools. It is 'doing evil that good may come,' which is the very principle of Jesuitism, and a blessing cannot attend it."

See next what follows. The crusade in which churchmen "orthodox" and "evangelical," with a large section of the nonconformist body, join with Dr. Manning's agents—Bishop Ullathorne with the Wesleyans, Bishop Goss with Congregationalists—is, be it observed, professedly to secure not only liberal assistance to denominational, but a certain amount of "religious instruction" in all rate-aided schools. "I am shocked," said a hypocritical speaker in the popish interest at one of these *fraternal* gatherings—"I am really shocked" he exclaimed (with side-long wink at a reverend companion) to hear this night the Bible condemned as an improper book in a public school!" And pious credulous protestant gentlemen present loudly shared the papal agent's simulated indignation.

The BIBLE!—why from the very moment, after the restoration of the Jesuits in 1814, when their influence became paramount at Rome, the papal see, at their instigation, has waged an unceasing and malignant warfare with the

the principle that the possession of a Bible and the right to read that Bible are the inalienable inheritance of all Englishmen. By that book she is content that her claims to purity of doctrine and of ritual shall be tested. While, therefore, indisposed to interfere with the perfect liberty of those who differ from her, she does not hesitate to proclaim that her faith and doctrines are the faith and doctrines of the Apostles, as transmitted by Him who is the Head of His Church and of all things. Protestant dissenters take their stand on the voluntary principle, and repudiate endowment by the state. I cannot agree with them, and am a firm supporter of the connexion as it now exists between the Church and the State; but why should Roman Catholics ask for an endowment which Protestant Nonconformists refuse? These, Sir, are the views which I conscientiously entertain and have humbly endeavoured consistently to advocate. They are not adopted to suit an emergency."

Bible, as a book of common use and reference, and especially against every associated effort to circulate it. Who does not know that in 1816 Pope Chiaramonti ("Pius VII.") pronounced the Bible Society "a most crafty device, by which the very foundations of religion are undermined"?—that in 1824 Pope Annibale della Genga ("Leo XII.") described it as "turning the Gospel of Christ into the Gospel of the Devil"?—that Castiglione ("Pius VIII.") in 1829 followed his example?—that in 1832 Capellari ("Gregory XVI.") fulminated a yet fiercer anathema against it?—that Mastai-Ferretti ("Pius IX.") in 1846, after quoting the calumnies of these shameless contemners of God's Word and their coarse abuse of those who circulate it, added, "We desire to join as eagerly in their reprobation as our predecessor Gregory"?

Who does not know all this? Or rather, who does? Who did among the protestant auditors at Marylebone? They might also have known—for it was quoted sufficiently for all British protestants to get the Billingsgate passage by heart—that the *Dublin Review* had designated the British and Foreign Bible Society "a gang of conspirators against Christianity, whose head quarters are, we believe, fixed in London, and who live and carry on their operations at the expense of some thousands of persons, who are dupes or knaves enough to spend their money in supporting a swarm of vagabonds, trampers, incendiaries, and hypocrites, in every quarter of the globe."*

But mark the next movement of the Jesuit leaders! Mr. Forster, whose original plan, and whose latent principles in reference to popular education, we have no wish to impugn, yielding to the powerful pressure from a combined movement, in which Romish priests were certainly the *most* active, having consented to the compromise throughout advocated by the R. C. journals—and, furthermore, conceding their other demand of lavish Government assistance in the erection of school houses within a year—energetic appeals were forthwith made by the papal hierarchy to their own people for an "Educational Crisis Fund," sufficient for the purpose of at once securing the coveted grants both for their own schools and school-houses: the joint sum sufficing to educate *all* the hitherto unprovided children of papists in England and to provide them with school accommodation. Towards which gigantic sum two Romanist peers, Norfolk and Bute, promptly contributed £10,000 each, Lord Howard, £5000, and some others of the ultramontane party in like proportion.

So far, so good. Every denomination has a right, and it is its duty, to keep an eye upon its own members. But the next movement was to get a strong representation of "loyal" and advanced agents of the papacy on the National Board, there "to look after catholic interests." But in what way? By advocating "religious instruction" in the new schools? By securing the use of the Bible, either Anglican or Roman, without note or comment? By promoting *any* kind of religious instruction, however unsectarian? The very reverse of all this. Dr. Miller has now his coadjutors in promoting "religious instruction," and he, with others who welcomed their coadjutorship in the initiative movement, have already discovered in what way the cause which they sought to advance is seconded by their papist allies; acting, not on a platform before mixed assemblies, but on a School Board. These men—Messrs. Huthins, Langdale, and Wallace in London, Priest O'Sullivan in Birmingham, Priest

* *Dublin Review*, No. xxix., p., 449.

Toole and Mr. Richardson in Manchester, Messrs. Somers and Mart in Salford, Messrs. Whitty, Sharples, Bates, and Corbally in Liverpool, Dr. Sweeney in Bath, Priest Flanagan in Burnley, Priest Baily and Mr. Montgomery in Gateshead, Mr. Ellison in Sheffield, Mr. Hawksford in Wolverhampton, Priest Motler in Bradford, &c., &c.*—these men we say, i.e. the whole 61 elected on the School Boards, are each and all high in the confidence of their respective bishops, and are more immediately controlled in their every public act by the Jesuits: who are now the undisputed rulers of the "catholic conscience" of England, i.e. as far as public matters are concerned. And their main object, we repeat, is the *reverse* of that for which some of their leading fellow-councilmen took them into close alliance six months ago. Their instructions *now* are to oppose all religious or semi-religious instruction, even in those schools which no R.C. children are allowed by their priests to enter; to eliminate all kind of teaching, all school or reading books which contain ought that, in *their* estimation, is tinged, however slightly, with "anti-catholic" opinions, or disfigured by protestant facts: in a word, to make the education of protestant youth as purely secular, in the worst sense of the word, and as thoroughly "godless" as it possibly can be made.

Let the reader thoughtfully remark the three adroit movements as they succeed each other; and let him pronounce whether not only statesman but ordinary rate-payers must not "get up very early" to prove a match for Jesuit craft? First, purely secular education is to be discouraged, and a close alliance is to be formed with its opponents, on the basis of some amount at least of "religious instruction." Secondly, as in principle consistent with this, denominationalism is to be supported and additionally endowed. "There is no choice for us left," says one of Dr. Manning's most favoured organs; "every child that is not educated in a catholic school, through want of school accommodation provided by us [and the Treasury], will be swept into the rate-supported school, and will lose its religion, the faith of its baptism, and its eternal inheritance. Hitherto we may have been excusable, because we had not the means of rescuing these multitudes; now that Government offers half the support of any schools we establish, we shall be without excuse. Our case in this country is so exceptional, with an overwhelming mass of poor Irish Catholics out of all proportion to our rich and well-to-do classes, that if fairly brought before Parliament, we might hope that a larger Government aid would be given. But the best way to secure success will be to depend on our own resources. Heaven helps those that help themselves. Still it is well for us to know that the work before us, though great, is far less than we have already accomplished. The education of each child, it is calculated, costs £1 10s. Already we have 100,000 children under education, costing £150,000 per annum. Of this £50,000, or one third, has been given by the State, and by school pence and subscriptions we have raised each year £100,000. We have now undertaken to educate 180,000 children, the expense of which will be £270,000. Of this, the State is pledged to contribute £135,000, provided we contribute a like sum. So that our actual liability will be to provide in school pence and

* In Leeds, two Romanists sit on the School Board; in Preston, two; in Bristol, one; in Barnsley, Huddersfield, Newport, Wakefield, and at other places whose returns are not before us, one. The *School Board Chronicle* publishes correct returns as fast as the several lists are duly verified. In the R.C. journals may be seen the names of their own members.

subscriptions an additional £35,000 per annum, or almost one third more than we raise at present."* "Gentlemen," says the Marquis of Bute, at a meeting of Romanists at Liverpool in November—"gentlemen, you will be doing *more* than preserving the faith for the children themselves—you will be *propagating* the faith. Is not a catholic education the most efficient *propaganda*? I think it has been remarked by some one writer of the Church that if she does not propagate she almost ceases to live—that in her the stillness of quiescence is a deadly torpor. I tell you that it is in these practical matters, in the first place, that those who are outside see the good works of catholics, and are led on to glorify Him who is glorified also in the cloisters. It is from the catholic schools that go forth those zealous and practical catholics who at this moment are carrying the faith to the utmost bounds of the earth, who are insinuating it into families, who form the nucleus of new missions, who join themselves into great populations, like the population of Liverpool, which can make itself felt, and who bring up children to carry on the living and life-giving tradition, till so they hasten that day which none of us here will live to see, when it may be said of the Church on the earth as it was said of Israel in Canaan, that 'her boughs have filled the land' (loud and continued cheering)."†

Thus the British tax-payer supplies in full half, the funds for maintaining a "most efficient Catholic Propaganda," regulated by "the cloisters," whose emissaries will "insinuate" popery "into families, form the nucleus of new missions, join themselves into great populations, like the population of Liverpool, which can make itself *felt*," &c. "Should we allow our children," appeals Dr. Manning's organ, "to attend a Board School where a religion not their own is taught, under a time-table conscience clause, or should we choose a secular school where no religion is taught? We say without hesitation that we should prefer any kind of secular school under a good, moral, earnest teacher, rather than submit a minority of catholics to the injurious influence of a majority professing a different religion, even under the legal protection of a conscience clause. This no doubt would prevent direct attempts at proselytism, but nothing could prevent the demoralizing influence of the majority—of the very *atmosphere* of the place on our poor little ones. Strong souls get stronger by opposition, but the weaker go to the wall. We have to do with children mostly weak and ill educated, and we are sure the result, under the compulsory clause requiring the attendance of all would be a gigantic system of indirect, we will not say proselytism, but demoralization of the principle of faith."‡

Aye, keep, by all means keep the "poor little ones" who may some day be wanted for *garrison* duty, and whom the tender mercy of their "catholic parents" have left in the gutter—keep them by all means from the contaminating "atmosphere" of a mixed school. Keep them by all means from "herding" with English and Scotch heretics of their own age. 'Tis dreadful to contemplate! They might possibly imbibe such pestilential principles in the moral

* *Catholic Opinion*. July 9, 1870. Who can wonder, that, to quote the *Athenæum*, the demands sent into the Educational Department for building grants for elementary schools are beyond all expectation, and that it is likely there will be a very strong pull at the Exchequer for funds—some say for millions." We shall see in time what proportion of this demand has been made on behalf of popish schools, and their active auxiliaries of the Ritualistic sect.

† *Ibid.* Nov. 12, 1870.

‡ *Ibid.* Dec. 3, 1870.

lessons of their teachers, and the example of their juvenile comrades, as would perhaps make them intractable pupils of the priest and his selected schoolmasters on Sundays and holidays—which might make them less pliant than those “poor little ones” would otherwise be when such heretical tuition and example is supplemented by the “moral” precepts and orthodox casuistry of Saint Liguori. Think of that!

But mark, reader, the third movement of the priestly officers of the garrison, succeeding the successful issue of the two former beyond their most sanguine expectations. Observe that “*every catholic child*” must be kept to its own school; none must run the risk of being “swept into the rate-supported schools,” and thereby “losing its religion, the faith of its baptism, and its eternal inheritance.” It might therefore be regarded as an indifferent thing what shall, or shall not, be taught in these heretical resorts. But no! England is mission ground, and “zealous and practical catholics” have a commission to convert their erring countrymen to the true Church, until “her boughs have filled the land.” And in fulfilling this commission protestant money shall be used to accomplish protestant conversion. That is the gist of the popish scheme. Not only shall protestant rate-payers contribute the largest proportion towards supporting a “most efficient (popish) Propaganda,” but schools mainly supported and wholly taught by themselves shall likewise, by the colourless character of the instruction imparted, be in a manner auxiliaries in the work of England’s “conversion!” And it is for the express object of bringing this about that a body of Jesuit agents have been sent into the School Board. Dr. Manning claims a rightful paternal oversight over *all* the baptized youth inhabiting the counties of Middlesex, Essex, and Hertfordshire—as Dr. Cornthwaite does of all such in Yorkshire, Dr. Ullathorne of those in four midland counties, and Dr. Goss in Lancashire and Derbyshire. Kind souls! But we are not joking. One part of a sermon preached by Dr. Manning in St. John’s R. C. Chapel, Islington, on Sunday, the 27th of December last, was expressly devoted to an exposition of this comforting article of his Church’s faith. “*Every* baptized child,” said he, “even if that sacrament were administered by a person not a catholic, belongs to the Roman Catholic Church.” This then, we suppose, accounts for the interest taken by the popish priesthood in the conduct of rate-aided schools. At all events, it is their justification for so directing the action of the respective Boards on which they have obtained seats as to neutralize to the utmost of their power (as will be seen) the intelligent action of their fellow-councillors in the selection of teachers, the choice of books (especially historical books), and in a hundred other ways, so as in effect to defeat the main object of the School Bill. In this they expect easy work, as the *Universe* quotes approvingly the flippant remark of the *South London Press*, that “a Board of tallow chandlers might know more about iron-clads than many of the candidates know about education or boy-culture.” Of course Dr. Manning’s nominees are not included in this censure. They are the *only* members of the London Board who understand their duties, and by them the rest are to be suitably drilled into their new and responsible duties. We incline, however, to the more discriminating judgment of the *Daily News*, that “in its general features the Board may be described as a middle-class body, composed of persons far more cultivated than mere parochial bodies ordinarily

include," and that "there is quite a sufficient infusion of eminence, knowledge and earnestness, to ensure its efficient operation, if not to guarantee its success." The Board happily includes the names of men distinguished in the rolls of sacred and profane literature, historical research, and the most useful sciences, with which names our readers are too familiar to require that we should particularize.* That in London, as elsewhere, some admirably qualified and experienced candidates were unsuccessful in getting elected, is a regrettable circumstance, as well as that papists should fill their places. But "these results," says *The Rock*, "are entirely due to the system of cumulative voting, coupled with the exact obedience rendered by Anglo-Irish Roman Catholics in our large towns to their spiritual guides. The cumulative vote has given the Roman Catholics of England a position which they have never before been able to attain; and our readers will be inclined to think with us that an act which places them in so false a position requires amendment. Can anything be more absurd than that a rate-payer struggling to keep himself out of the workhouse, should be possessed of fifteen votes? It is an intelligible principle that an elector should possess votes in proportion to the value of his property; but no weighty reason can be assigned for giving an elector fifteen votes as a personal right."†

This should be borne in mind by the protestant members of the Board, when meeting those who are—as in Manchester, Birmingham, Bradford, &c.—actually, and without any figure of speech, self-elected to the seats occupied by them. But whatever their position, their instructions are to see that Board-created schools be "purely secular," as a "safeguard against the indirect proselytizing of the children of our poorer classes," if any should unhappily come into the Board Schools at all. "Of course (it is added) the main object of catholics would always be to keep up and extend the existing catholic schools, and they would therefore vote for all who would vote for giving rate-aid to the existing schools—this also to rate-schools purely secular. These secular schools, rate-supported, with permission to teach religion, if demanded, would enable the Board, *if disposed to act fairly towards us*, to set up in some of our poorest

* London School Board; LORD LAURENCE, Chairman, CHARLES REED, Esq., Vice-Chairman, Alderman Cotton, S. Morley, M.P., Rev. W. Rogers, W. S. Gover, W. H. Smith, M.P., Viscount Sandon, M.P., Rev. Dr. Barry, Rev. Dr. Rigg, C. E. Mudie, E. Anderson, M.D., Professor Huxley, Rev. Preb. Thorold, Rev. Dr. Angus, E. J. Hutchins, W. H. Dixon, J. Watson, Canon Cromwell, Rt. Hon. John L. Mair, G. M. Keill, R. Freeman, E. J. Fabron, W. T. M. Torrens, M.P., Rev. J. Rodgers, T. C. Clarke, Sir Francis Lycett, B. Lucraft, J. Stiff, J. E. Treasiden, Sir Thomas Tilson, A. McArthur, C. Few, E. H. Currie, W. Pearce, T. Scrutton, E. N. Buxton, A. Langdale, W. Green, T. B. Smithies, J. H. Crossman, Rev. J. A. Picton, Rev. J. Mee, A. Lafone, J. Wallace, J. B. Ingie, E. Davies, J. Macgregor, Rev. Dr. Miller, Rev. B. Waugh, George Hector Croad, Clerk. For a full and accurate history of the Elementary Education Act, and for all information connected with its working in the different Boards, as well as for a series of most able papers by the principal educationists and essayists of the day, let the reader consult the *School Board Chronicle*; a weekly journal, started under the highest auspices, conducted with great talent, and "an entire absence of editorial bias."

† A sensible correspondent "J. G. G. S.," writing to *The Rock*, remarks: "I scarcely know a more deep and cunning design of the Jesuits than their inserting into the Education Act the clause about cumulative votes. By no other mode, I believe, could they have obtained the placing of a papist on the School Boards; but by means of the cumulative vote they gain almost a certainty of getting *one* Romanist on the Board. Wherever *one* Romanist is on the Board there will most certainly be a discordance in the measures of the Board. He is placed there solely to create confusion, and to mar all its projects. For my part, I wish to know what business a Romanist has to interfere in Protestant education at all. He is clearly out of place in such a position."

localities something of the nature of ragged schools, and even to *place them under the care of a catholic teacher*, if it were so desired, who might give religious instruction to catholics before the arrival or the departure of the other scholars." *

In other words, whilst every "safeguard" is to be provided against the possibility of protestant proselyting, schools, which *under such teachers* would be essentially popish schools, are to be maintained nominally as "secular" schools by protestant rate-payers, and, with the above provisions, good papist children may for a time "herd" with youthful heretics. Would not the master of such a school and his papist pupils be as much an "efficient propaganda" as in a purely Romish school?

But with a foreknowledge of priestly tactics, independent members of the several Boards will now be prepared and amply forearmed when those tactics shall be brought into play. That there are those, who, in some localities, possibly in London, will be *talked over* by their plausible priestly-instructed colleagues into concessions favourable to the papal party, we regard as more than possible; but in the intelligent majority, at least of the London, the Manchester, Leeds, Bath, Bristol, and some other Boards, we at present feel full confidence.

It is no false alarm that we would sound. In the city of Philadelphia, once a stronghold of extreme protestantism, papistry has of late years, by sharing in the control of its public departments, succeeded in bending every other interest to its own; and incredible as it may appear to English rate-payers, its agents, several years ago, succeeded in obtaining the acquiescence of the School Board to a deliberate proposal to withdraw the public library, rich in works of standard literature, from the principal, or "High School," leaving nothing for the pupils to read but the daily newspapers: every one of which published in that city, boasts the correspondent of a R. C. London journal, being under R. C. management, or so far controlled by papist influence as to studiously exclude from its columns aught that can offend R. C. tastes! † The good citizens of Liverpool, controlled in its School Board by Messrs. Yates and Whitty, with the support of Mr. Bushell (Chairman), and Mr. Hubback, are apparently proceeding, by hurried stages, to the same blissful consummation; which would also be achieved before many years in the British Metropolis were several of its nominal protestant members allowed to have it all their own way! Whether other School Boards will, by traitorous concessions to Dr. Manning's agents, forward, or vigorously anticipate a degradation so complete, time only will show. Canon Oakeley, an Islington priest, with a commendable measure of self-respect on behalf of his denomination, wholly condemns, as in bad taste and unreasonable, the election of Roman Catholics on the School Boards; his view of the matter, writes the *Universe*, (a popish journal) was supported with force of reasoning and clearness of language; as however the highest ecclesiastical authorities sanctioned the candidature of catholics, several came forward, the result, being that only three out of eight were elected." The fact was, the Romanist "Canon," a well-meaning secular priest, advocating consistency, did not see upon what ground, compatible with declarations and proceedings

* *Catholic Opinion*. Nov. 19, 1870.

† Knowing something of Philadelphia in former years, both statements would be wholly discredited, but for the (uncontradicted) newspaper articles and letter received.

had by the authorities of his Church, the obtrusion could be advocated; he did not, like his more astute superiors, foresee the volunteered support which Dr. Manning's then agents were likely to receive from mere nominal protestants and fanatical secularists.

It is, in truth, from the two latter classes of educationists, on and off the Boards, that the principal danger may be apprehended: as, indeed, the incipient action of several Boards already (supported as it is by a section of the "liberal" daily press, whose obvious aim is just to please their R. C. readers), ominously foreshadows. When at a memorable debate in the London School Board on the 15th of March, the modest proposition was made by the Jesuit agents sitting thereupon, that in schools at which not less than forty papist pupils attend, an (ultramontane) papist teacher shall be allowed to read to them the corrupted and annotated Douay "version" of the Bible, and supplement such reading by denominational instruction and popish gloss—which unique proposition was supported by the temporising Canon Miller—it was pertinently remarked by Dr. Barry that "the Board had decided upon the use of the Bible as the basis of their common Christianity, and to allow it to be read in the schools, provided that no denominationalism was recognised. He denied that, because the Roman Catholics had placed themselves in a particular position with regard to their religion, exceptional legislation ought to be made in their favour. If certain privileges were to be specially accorded to them, other denominations would claim the same, and then there would be a break-up of all the regulations which the Board might wish to make."

The Board, then, declining to be directly instrumental in Dr. Manning's proselyting project, his journalistic organs at once burst forth into a torrent of invective against it; one of them describing it as "a gigantic proselyting machine;" and in an article headed "Persecution of Catholics by the London School Board," gives vent to the following editorial explosion: "It is therefore settled that, after all, religion—and denominational religion too—is to be taught in the Board Schools, and that, though catholic children are not to be compelled to be present at protestant religious instruction, they are to be kept (so far as the School Board can do it) in total darkness as to their own religion. And yet if one of the catholic boys should be brought before a magistrate, we shall *hear* these enlightened and liberal boardsmen turning up their eyes at the 'terrible spiritual darkness of the Romish population of London.' . . . What is to be said of those hypocritical Mawworms, who in one breath pretend to venerate the Bible, and in the next protest against the use of the sacred volume by catholics in the only manner in which the Church permits? They cry aloud on the house-tops, 'An open Bible for all;' but from the 'all' they deliberately exclude the poor catholics of London! These educational Gavazzis rail without ceasing at the Catholic Church, because she wisely lays down certain rules as to the reading of the Bible by the young, and they then proceed to do their best to rob catholics of that spiritual benefit which the Bible, *when expounded by the Church*, confers. These 'whitened sepulchres' may enjoy a brief triumph, but they have proved that the Education Act can be made an engine for the worst oppression." *

All which priestly scurrility goes upon the assumption, wholly unwarranted,

that those comments of school teachers on the sacred text which alone are permitted by the Board (as in America) *will* be in any sense of the word, "denominational." That they will *not*, and *cannot*, be so, has been abundantly shown in several debates; unless it be alleged that to inculcate moral precepts, with reverence for the Deity as the great moral law-giver of the Universe, is "denominational," and *peculiar* to the protestant creed—or creeds, if the *Universe* likes. That such simple, plain, and easily apprehended precept, combined with edifying illustration, conflicts with the "Moral Theology" of Saint Liguori, we readily grant; but then the statute and common law of Britain and Ireland, whose infraction by any "catholic boys" may unquestionably make them liable to "be brought before a magistrate," is not, as the *Universe* editor must perfectly well know, framed upon any Liguorite code of ethics; but rather upon the universally received Christian code relating to the duties respectively of parent and child, of master and servant, of the employer and the employed, of Sovereign and subject, of the State and the citizen. It is, in short, based upon, and drawn from, this very Bible, which popish priests insist upon calling a "denominational" book; and which it is therefore important (as Professor Huxley sensibly argues) that all classes, especially the "Arab" population of our great towns, be easily taught to reverence as a Book of Divine Authority and a common standard of morals, final and irreversible in its pronouncements in what relates to principles and conduct.

That the sort of explanation and elucidations which a properly qualified and conscientious teacher may give to Scriptural passages read at the opening of schools which are strictly non-sectarian, need not be, and are not, in any degree coloured by such teacher's peculiar denominationalism, is shown in every part of the United States where such schools exist. The writer has been present at scores of its common and district schools. On several occasions in company with the clergymen of diverse denominations, Calvinist, Arminian, and Unitarian (all of whom, with R.C. priests, if they so like, are there *ex officio* visitors), and he can attest that, unless it is "sectarian" and anti-Roman Catholic to teach observance of the moral law, with reverence to God, love and duty to one's neighbour, and general truthfulness—that unless these simple injunctions are *peculiar* to Protestantism, and antagonist to Romanism (a position clearly implied by the argument of Dr. Manning's agents), such Scriptural reading and teacher's comments are in *no* sense denominational.

And this is the character of the "explanation" proposed. This is what is *necessary* in the new schools if they are to do any good: a point on which every London daily journal has, at one stage or other of the controversy, taken its stand. This, remarked the Queen, after visiting a National School in Dublin, is what, and is *all*, that is required in a mixed school of Protestants and Roman Catholics; an opinion which Her Majesty has recorded in her published *Journal*. But the grievance is that the teacher may be, must be, a protestant. Will, then, any R. C. teacher, with his priest's permission, confine his teaching to those simple elements? "No!" is our popish editor's indignant reply. In the first place he must read a version of the New Testament which the Romanist Dr. Lingard condemns as full of perverted renderings (instancing, e.g., the word "do penance" for *repent*, as in the original); and then he must read notes, adverse to all the teaching of protestantism; otherwise he departs from those "certain rules which the Catholic Church wisely lays down as to the

reading of the Bible by (or to) the young," and they are "robbed of that spiritual benefit which the Bible when expounded by the (Romish) Church confers." *

But a truce to argument where logic and common sense are all on one side, and bigoted exclusiveness, arrayed in infallibility, stands defiantly, occupying an impracticable attitude, on the other. A *great moral work* has to be done, and the School Boards are a national institution created by the wisdom of the National Legislature to do it. This is a Christian land—or supposed to be so; and "it is assumed (to quote Dr. Barry) that the Bible is the basis of our common Christianity." Shall Roman Catholics be permitted to obstruct this national work? Miss Davies (Canon Miller's Greenwich colleague) plaintively asks, "Must Roman Catholics therefore remain uneducated?" But her question was already anticipated by the remark of Dr. Barry, "I deny," said the Dr., "that because the Roman Catholics have placed themselves in a particular position with regard to their religion, exceptional legislation ought to be made in their favour." The logic of which has not been, as it cannot be, overthrown by any pleas, however, plausible to a shallow vision, drawn either from the Jesuit or the purely secular armoury. It is not, indeed, with the R. C. members of any School Board, nor with the members, individually or collectively, of the R. C. hierarchy in Great Britain, that any argument affecting popular elementary or collegiate instruction can, with propriety, be instituted; if only that they, one and all, with every Irish R. C. bishop, have not only given in their formal adherence to the dangerous Infallibility dogma, but were compliant enough to the exacting behests of their respective primates to sign the petition of those bishops of their communion who besought the pope to declare St. Alphonsus Mary di Liguori a "Doctor of the Church;" to which "dignity" he was raised "by a solemn act of the Holy Father" on March 23rd. That is quite sufficient!

A word, in passing, on these two public acts of men for whom some claim that they *are* the proper persons to consult in what, and in all, that relates to Romanism, and on whose demand the Prison Ministers' Act is (if the Government succeed) to be made compulsory. What shall we say of the *morale* of those who subscribe to a dogma which the most learned R. C. historian of the day, one as distinguished for the lustre of his piety as for his great erudition, has declared—while pointing to the proofs of his assertion—that the consensus of the words of Scripture, of the Canons of the Fathers, of the decrees of Councils, and of the plain obligations of every Christian to defer to Cæsar in matters in which Cæsar is justly concerned, combine to make it morally

* The "spiritual benefit" to wit, of hearing the following unique exposition of our Saviour's injunction (Matt. vii., 15) "Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves;" which we take at random from the latest edition of the annotated Douay Bible, recommended in unqualified terms by the R. C. Bishops of Great Britain and Ireland to "the faithful" of these Isles: "Beware of hypocrites, with their outward appearance of sanctity and sound doctrine. By their fruits ye shall know them. Such hypocrites can scarcely ever continue in the practice of what is good. Beware of false prophets, or heretics. They are far more dangerous than the Jews, who being rejected by the Apostles, are also avoided by Christians (as until lately at Rome); but these having the *appearance* of Christianity, having churches, sacraments, &c., deceive many. These are the rapacious wolves of whom St. Paul speaks (Acts xx.). Origen styles them the gates of death, and the path to Hell." Here we have a sample of the "spiritual" nutriment which, Miss Davies, Canon Miller, and other protestants, are willing should be given (at the expense of London rate-payers) to schools in which protestant pupils greatly outnumber those nominally R. C., provided only the latter reach the figure of forty!

impossible for any true Christian or loyal citizen, and much more any logician to yield assent? "We have no wish," says the *Standard*, "to set any limits to men's capacity for believing, but we have surely some right to war against hypocrisy." "Nothing," writes *The Times*, "but the audacity of blindness can have impelled the Roman Church, at this crisis in European history, to proclaim formally this monstrous proposition. It must serve, however, throughout Europe, to separate light from darkness. There can be no hope for any country in which men's minds are so demoralized as to make terms with so enormous a lie. The native light and truth of the German mind has never been wholly overshadowed by the Roman Catholic system, and the revulsion of three centuries ago could not fail, sooner or later, to be repeated. The process is precisely similar. Men bred and born in a Roman Catholic country, and identifying their Church from their earliest years with the Christian religion, naturally acquiesce in the order of things they find around them, and unconsciously accommodate it to their own minds. But the falsehoods incorporated in the system develop from time to time into some portentous doctrine, against which truth and conscience revolt. The result in this case was inevitable; but it is a matter for the utmost satisfaction that the rebellion should be headed by so grave and venerable a name as that of Dr. Döllinger."

The venerable Church historian, who leaves no equal behind him, either for scholarship, patristic learning, or powers of logic, having solemnly declared that he cannot, whatever the alternative, close his life "with a lie in his right hand," is honoured by the "major excommunication" of his Church, and (as invariably follows, which is what alone keeps some other venerable and learned men in the same) immediately a torrent of abuse assails the "apostate" by the chartered libertines of the papal press. One ridicules his style and arguments, which are suddenly discovered to be "silly, and trifling;" another rebukes his "presumption, his pride of intellect, and want of faith;" while a third assails him with puerile personalities, and compares him to Mephistophiles. Always the way! Look into the "denominational" books, school histories, tracts, &c., and you will find that *all* the Reformers of the sixteenth century—*all* without one exception—were ill-informed, immoral, and unprincipled men; some of the *most* illustrious of them for piety, self-denial, and holy zeal, being branded as the most singularly flagitious in private life. Such are they portrayed in a *Catechism* now lying before us, taught by the "good nuns" in a convent school where a young relative was educated, and in which are some thirty protestant pupils.

But the unanimous approval of that model "saint" Liguori, by the English, Scotch, and Irish B. C. bishops, and their petition to have him enrolled among the "Doctors of the Church," is a yet more significant occurrence. It is, in truth, nothing short of a distinct declaration of war against the lawful authorities of this country, and the formal inauguration in our midst of a set of demoralising principles which are undisguisedly antagonistic to those of the plainest morality; nay, it is for this express reason that the signatures of the now impotent episcopal underlings were demanded by Doctors Cullen, Manning, and Eyre. "This saint," says the *Tablet*, "has been the most marked antagonist of Jansenism in modern days; his theology is accepted and studied throughout the whole Church. He has enriched the Church with a standard of moral theology." "Most true," responds the *Rock*,—"and such a standard! A standard such that English law, in the interests of public decency, (as inter-

preted, too by a Roman Catholic mayor) forbids it to be exposed to the public eye. English subjects are imprisoned in their own country like common felons for no other crime than that of giving publicity to the moral theology with which a Romish saint has 'enriched' the Roman Church. For imagining, for expressing, and for inculcating which, Alphonsus di Liguori is made first a 'saint,' and then a 'doctor.' For showing this, George Mackey is thrown into Winchester gaol. And yet the Church of Rome, by the concurrent voice of its very highest authorities, has awarded to this same theology the very highest praise, and pronounced that in all the works of St. Alphonsus 'there is not one word of censure.'"

But it is not only—perhaps not so much—on account of Liguori's horrible directions to priests (and to their penitents) in the confessional that Doctors Cullen, Manning, and Eyre have constituted him the standard authority amongst all Romanists in these Isles, as on account of his peculiar doctrines relative to the civil and magisterial authorities and the laws of the realm. The works of the "seraphic doctor," in translation, are readily accessible (would that the Lord Chancellor, or some of our other Peers, had peeped into them before passing, *namine contradicente*, the amended Prison Ministers' bill!); and there the reader, if incredulous, may find that this canonized professor of popish ethnicism labours to inculcate, among other disorganizing precepts, the doctrine that "the *first* obedience of the baptized, the *only* obedience from which *no* power can absolve them, is due to their spiritual sovereign. There is only one obligation which is unalterably binding, and it is this. Other laws inconsistent with that one paramount and unalterable obligation are not binding *in foro conscientiae*. It may be wise policy on the part of the faithful to submit to such laws; but, as Bellarmine confesses, it is the want of *power* alone that justifies that submission."* Liguori adds that "pernicious laws are no laws."

"Apply these doctrines on the subject of civil allegiance," says Dr. Wylie, "to the condition of 'the faithful' in Britain, and we shall be forced on some startling conclusions. In our country the 'faithful' live in the midst of *their* enemies, not of *God's*. They are governed by statutes framed by heretical legislators, which doubtless are the most 'pernicious' of all 'pernicious laws.' Liguori teaches that such laws are 'no laws'; and Bellarmine says that *want of power* alone justifies submission to them. The authority that administers these 'pernicious' laws falls yearly under the anathema of the pope; and in the jurisprudence of Rome an anathematized sovereign is virtually a deposed sovereign."†

Such are the precepts to teach which Romanists are to possess exceptional legislation in colleges, in middle-class, in rate-aided elementary schools, in our

* *Rome and Civil Liberty*, p. 97. The above accurately presenting Liguori's view, which is still more amplified, we give it as it stands. Dr. Wylie, however, in saying that "in 1829 there was not a single nunnery or monastery in either England or Scotland," falls into a mistake, which has been in part copied by Mr. Newdegate in the House of Commons. A reference to the old *Catholic Directories* (several of which lie before us) show that there then existed sixteen female convents (cloistered) and as many "communities of men," six at least of which answered to the designation of monasteries, and are included, as are all of the sixteen nunneries then existing, in the present enumeration of "religious houses." It is, however, the *only* mistake which we find in the same able, and otherwise very accurate work.

† *Rome and Civil Liberty*, p. 97. Thus "the King of Piedmont (Italy), and his followers, advisers, and abettors," are now outlawed by the pope (see the *Universo*, Dec. 24th), as the Queen of England may be to-morrow.

garrisons, our gaols, and shortly (we suppose) in our workhouses! Such are the doctrines and the precepts to which every one—yes, *every one* of the papal sect, let him *call* himself what he likes, “Gallican,” “Cisalpine,” “Liberal,” or what not, the Papal Church recognises *no* such qualifying appellations—who does not follow Dr. Dollinger out of her communion, is unavoidably committed. They have no escape from it. How high soever their position: whether on the judicial bench, in Parliament, about the Court, on the Privy Council, the Cabinet—wherever to be found, they are either “no catholics,” (which at heart is indeed the case with hundreds) or they are *LIEVORITES* in their doctrinal creed and their moral code.

Applying this, then, to the school question,—although the “moral theology” systematised by Liguori has never before received such universal and binding obligation on the “catholic conscience,” yet there is really nothing new in it, so far as its practical working is concerned. For two things history plainly teaches, if she teach anything, however blind or unconcerned our modern statesmen may be to her lessons, and they are additionally confirmed by this significant occurrence, which, says *The Rock*, shows that “the Jesuits are determined that his Holiness’s newly-found infallibility shall not be idle.” First, that the priests of the Roman Church, dating from the time when the papal character became universally impressed upon it, left wholly to themselves, studiously, and for obvious reasons, withhold *all* instruction, even in the elemental branches, from the lower classes; secondly, that when, circumstances compelling them, it is reluctantly imparted, that instruction is of a character still more pernicious in its influence on narrow and undisciplined minds than a natural state of blank ignorance. The appeal might be to Italy—Naples especially—long “an Angean stable of ignorance, pauperism, brigandage, and vice (to quote Mr. Probyn), now freed from all foreign rule, and her destinies consigned to the hands of a purely Italian Government, the offspring of the nations will and the responsible guardian of its rights;” * its hierarchy, urged on by the iniquitous Vatican, opposing no institution of that Government so fiercely as its National Schools, and perseveringly compassing, if there *must* be popular education, to keep it in their own hands; “the ‘Holy Father’ raising his voice to anathematise the just and equal laws passed by the Italian Government for the good of its own people!” † We might point to Spain and Portugal, as the working and pauperised classes were (and still to a great extent are) under wholly priestly government; to South America; to Mexico; to every spot on the earth where and while it owned no moral and religious sway but that of papal Rome; but it suffices to fix our gaze on Ireland before and since an educational movement, set on foot by the much maligned Reformed Church, made some kind of teaching among the lower orders a necessarily defensive measure on the part of her papal priesthood. Under “the thralldom

* *Essays on Italy, Ireland, and the United States.* By J. W. Probyn, pp. 77, 96.

† Probyn’s *Essays*, &c., p. 249. The Romish journals, with Sir George Bowyer and others, clamourously call attention to the financial difficulties and renewed prevalence of crime in Italy. The former may be corrected by a more skilled financier than Signor Sella; and if the pope would but cease in his organized effort to stir up another and a bloody military Revolution in that afflicted peninsula, in which he treasonably summons the disaffected of every country to assist, Italy’s great standing army could be safely disbanded. As to the prevalence of crime, it is the legitimate fruit of long continued popish rule—the parent alike of revolution and crime—which we must look to time and sound education to extinguish. And we must apply the same corrective to Ireland.

of a religion, the fundamental principles and chief protection of which are ignorance and bigotry," * a total want of education throughout those parts of Ireland which for a long time the Established Church could not reach, and where the priests had it all their own way, "the national advantages enjoyed by the Irish were in a great measure wholly lost. Intellect, capacity, warm affections, generally unimproved and often ill-directed, brought no suitable benefit to the possessor of them ; it were well if they were not made the means of precipitating him deeper into vice, and increasing his power of doing mischief." † And so it came to pass that "an almost hopeless gloom overspread that country, where atrocities that almost exceed what feudal tyranny contrived to produce were frequently perpetrated by the ignorant and barbarous population." ‡

And now comes the question, What has been the *kind* of education which priests have given to the juvenile members of their flocks? What are its fruits? Let the scenes of the three great Rebellions of which that of 1798 was the third, furnish an answer to the question; or if that is going too far back those of Westmeath while we write. Who have been the active organizers and leaders of the "White Boys" "Right Boys," "Caravats," "Shanavests," "Thrashers," "Carders," "Peep-o-day Boys," and "Ribbonmen?" Who but priest-taught, half educated Romanists? Carefully instructed in sedition away from the "herd" of protestants, as boys, they the more successfully brought it into practice as men. And so with the existing Ribbonmen of Westmeath. Mark the testimony just given by a most righteous Roman Catholic judge in charging the grand jury of the county of Down, after referring to the frightful state of Westmeath: "As contrasted with the districts I have spoken of, here life is perfectly secure, property respected, its rights are not to be enforced, they are yielded, and I believe its duties are still performed. Gentlemen, there is nearly a total absence of crime in this great county—peace and order prevail, and the law is respected, and, I believe, impartially enforced. In fact, I may, with truth, say that this great county of Down contrasts, and may contrast successfully, with any portion of Her Majesty's dominions of equal extent and population. Whilst I have called your attention, by way of contrast, to another district, we are not to be dispirited. It represents but a small portion of country, and I believe the entire district I have spoken of—that is of Westmeath and Meath—would not equal one-third of this county. The observations I have made as to the county of Down, I am happy to be

* *The Principles of Population and Production*. By John Weyland, Esq., F.R.S., p. 348. This comprehensive work, by a sagacious and clear-headed political economist, whose views are at once wholesomely conservative yet far in advance of those held at the time of its publication by his party—indeed by any party then in power—well deserves, as do his other works—on the Poor Laws, the Education of the Poor, the State of Education in India, &c.—a permanent place in standard British literature. The author's modesty kept him somewhat in the back ground of that general notice which some less qualified essayists have reached; but by a large class of discerning readers and several of the first statesmen of his day he was adequately appreciated, and the hints furnished by his richly stored mind and ready pen supplied materials for some of the best parliamentary speeches of the latter, as well as those of a later date—as a reference to both will abundantly prove.

† Weyland's *Principles* &c., p. 358. The above is a quotation (changed for consistency of meaning with the preceding passage to the past tense) from the *Third Report* of the "Edinburgh Society for Promoting the Education of the Poor in Ireland," 1815. To which noble society the Parliament of the United Kingdom granted £7,000 towards erecting a central school in Dublin.

‡ Weyland's *Principles*, &c., p. 347.

able to add, so far as I have progressed, apply to the north-east of Ulster. It presents the same condition, and I believe the same observations might well be applied to the whole of Ulster."

How is this marked difference explained? The sagacious correspondent of *The Rock* supplies the answer and the solution in a few words: "By the simple fact of the existence of a large protestant population, who are free from the influences of agitators, whether lay or clerical; and being undisturbed by such influences, follow their lawful industry, and have attained to a prosperity which will bear comparison with any county in England and Scotland. They are taught to 'fear God and honour the King,' and are not, as, alas! is the case with their Roman Catholic fellow-countrymen, taught to view all lawful authority as tyranny, and those above them as alien heretics."

Chronic sedition, ingrained treason, and ghastly revolution—when covert conspiracy, rife in assassination, long persevered in, fails of its object—are what exclusive denominational teaching, under clerical direction, begets in the minds of Roman Catholic pupils! The present Government know it; foreign Governments (Roman Catholic better than Protestant) know it too well; London ultramontane journals, in the interest of the pope's recovery of his temporal power and the severance of Ireland from England, weekly avow it, without reservation or apology; everybody knows it; it is patent to the world. It matters very little what Parliament men and noble lords of the papal sect tell us about what their Church teaches, or does not teach. They are only expressing their own private views, and in the examples of such men as Lords Acton, Gormanston, Camoys, and a dozen or two dozen more of the old R. C. nobility, baronetage, and gentry, we could name, all such expositions take their complexion from the generous and humane promptings of their own benign natures. *They* are not the instructors of the rising generation of popish youth—not even of their own offspring—and are about the last persons whom an ultramontane priesthood are likely to consult: who prefer taking some "bran new" Oxford-bred converts into their confidence (carefully fighting shy of Dr. Newman). We must go to the *practices* of popish denominationalism in its schools; we must peep into the horn-books, the little tales, histories, biographies, &c., seasoned to juvenile appetites; we must read down the editorial columns (all from priestly pens, or priestly inspiration) in its most largely circulated journals and magazines—especially those to which convert ladies, priests' best instruments, liberally contribute; we must (if we can) hear what is said by the propagandists of the "garrison" to attentive listeners in the Sunday School and week-day class—to their more select congregations, confraternities and lay sisterhoods belonging to the "Perpetual Rosary," the "Sacred Heart," the "Immaculate Heart," "Peter's Pence," and similar associations and aggregations of "good catholics," if we expect to know aught about the elementary popery of this second half of the nineteenth century.

And when we have obtained only a tithe of the *real* information which this inquisition will furnish, we shall then be prepared to accept as no less true than it may be trite the seasonable warning contained in the Bishop of Lincoln's emphatic words: "Let none imagine that Rome is changed; that, although she was once proud and carnal, she is now humble and gentle; and that we have nothing to fear from her. This is not the doctrine of St. John. It is not the language of the Holy Ghost. The Apocalypse teaches

as that she is unchanged and unchangeable. It warns us, that if she regains her sway, she will persecute with the same fury as before. She will break forth with all the violence of suppressed rage. She will again be drunken with the blood of the saints. Let us be *sure* of this—and let us take heed accordingly. We have need to do so; more need, perhaps, than some of us suppose. The warning is from *God*: ‘He that hath ears to hear, let him hear.’” *

So, with whatever of philosophical or Gallo-like indifference, politicians—whether really patriotic or merely trading politicians—with here and there a few journalistic organs of the same, solely solicitous for the party triumphs of a current parliamentary session—may affect to regard the manifest signs of the times, let not the *people* of Great Britain and Ireland look on with an unobservant eye, nor relax for a single moment that sleepless vigilance which will alone avert the worst form of calamity that can afflict a nation. Nor let nice calculators of figures assign particular days, or years, or even cycles of years, for the downfall of that mystery of iniquity of which it is not impossible that the most fearful chapter has yet to be read: an issue that their own unwarranted predictions, will, should they beget a fatal supineness in their readers, have largely contributed to precipitate.

Safer were it to regard, with Mr. Garratt, the projected union of hierarchical Churches, simply as hierarchical Churches, for which ritualists are clamouring and even many moderate high churchmen betray a lurking desire, as a movement fraught with the direst peril to the whole family of true believers; safer to view in it the probable fulfilment—should the “Unionist” scheme be effected—of that part of St. Paul’s prediction, succeeding “a falling away first,” when, as symbolized by the union of the two horns, East and West shall be indeed united, not on a “catholic” basis, holding to a “catholic creed,” but in a Great Apostacy, “as emblazoned in the symbols of the thirteenth chapter of Revelation.” “We read there,” adds Mr. Garratt, “that when so united this great apostate Church will form an image or representative assembly of the ten-horned beast, or Roman Empire, or Christendom, which will ‘speak,’ that is make decrees, and enforce obedience on the penalty of death.” Such a union, and a General Council affirming all the accumulated errors and false morality of the present Roman Church, is what Archbishop Manning confidently predicts.† He incessantly affirms that “protestantism is dead,” and hundreds of so-called protestant clergymen as constantly echo and re-echo the shameful assertion. “They anticipate,” says Mr. Garratt, “as the consummation of Christianity the very same things which I anticipate as the consummation of Antichristianity . . . Apostacy will be mistaken for godliness, and the triumph of Antichrist for the Kingdom of Christ. But it is a sign of the times which marks the speedy coming of Earth’s King. It is the *last* of the Church’s conflicts; and when the Church has passed through it, it will not be long ere the sign of the Son of Man shall be seen in Heaven.” ‡

* On Union with Rome, p. 84.

† See his *Centenary of St. John, and the General Council*.

‡ *Signs of the Times*. By Samuel Garratt, M.A., Vicar of St. Margaret’s, Ipswich, p.p. 52, &c. William Hunt and Co., 23, Hollis-street. This work is particularly seasonable, when, as now, we look at two powerful empires, the greatest of which supports the Greek church, cordially coalescing, while the Pope of Rome makes assiduous court to both. German unity, we sanguinely trust,

Should this interpretation—which is only submitted, with much modesty and considerable learning, as a probable one—be accurate, it follows, in Mr. Garratt's words, that "although the great Apostacy has long been at work, and the Man of Sin has long been sitting in the Temple of God, there are intimations given to us of a yet further development of this mystery of iniquity." Yes, and a sorer persecution of every true follower of Christ than has ever yet been witnessed.

Enough, we think, has been shown to warrant our argument, as incidental to the subject in hand, that a carnal curiosity to ascertain the exact measure of unfulfilled prophecy, involving arithmetical calculations, will by the humble and faithful disciple of Christ, who is invariably the true patriot, be piously eschewed. Enough for him to know that sufficient is supplied in the Divine Oracles to enable their devout reader to apprehend every part of the prophetic *outline*, and as well to foresee approaching events in the grand design of Omnipotence as to understand them in all their clearness when accomplished; sufficient, thank God, for the purpose for which these prophecies were graciously given to man and eminently to the Christian believer, viz., that he should let his loins be girded about, and his lights burning, and himself like unto men that wait for their Lord; but yet not sufficient to gratify that quenchless curiosity which would so exactly compute the given period in any case as to fix the day, or the year, or even the cycle of years, when another appointed chapter of Divine Dispensation either closes or opens. As of the time for the final coming of Christ to judge the world, so of every antecedent event in the Counsels of Jehovah, knoweth no man—no, not the angels which are in Heaven. The advantage to the true believer in this imperfect yet sufficient knowledge is implied in the succeeding exhortation: "For the son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to *every man his work*, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping."

Nor this alone. The prophetic parts of the Bible make the Gospel its own witness, and that from one age to another; as, besides the wonderful manner in which Old Testament prophecies were fulfilled before the eyes of generations succeeding their announcement, and some of them before our own, this one committed to St. John, though (as Bishop Wordsworth expresses it) at first

promises well for the cause of European Protestantism, but the colossal alliance and coming events *may* portend its extinguishment—*i.e.*, as a tolerated faith. The Jesuits, expelled from Italy and Spain, who have flocked to Germany, are there actively at work; it is in the palaces of princes (and *princesses*), and in the secret cabinets of statesmen that their operations invariably centre. The first Protestant Emperor has been enthroned in Germany, but (writes the keenly observant Berlin correspondent of the *Daily News*), "there is no State in Europe to-day the future of which is linked so closely with the lives of men whose number you might reckon on the fingers of one hand. A stroke of apoplexy might unsettle in an hour everything that has already been settled, and crush the hopes of the future into dust and ashes. Never have interests so gigantic been concentrated under one flat blue cap with a yellow band." The recovery of all Germany to the Papacy, and that from political policy no less than through papal intrigue, is at least Jesuit prophecy; though the work, they say, may in its first stages and in particular localities, be gradual. "I could show you," says Mr. Garratt, "book after book written with no other end than that of advertising what they call the 'Union of Christendom,' and an Ecumenical Council of the East and West, and the relinquishment of Protestantism,—written by men fully persuaded that they are succeeding in all three. And we have seen that these things are expressly foretold."

"dark as midnight, so that man's eye could not pierce the gloom," yet "by degrees the mists which hung over it became less thick; the clouds began to break; some features of the dark *mystery* began to appear—dimly at first—then more clearly, like mountains at day-break; then the form of the MYSTERY became more and more distinct; the Seven Hills and the Woman sitting upon them, became more and more visible; her voice was heard; strange sounds of blasphemy were muttered by her; then they became louder and louder; and the golden chalice in her hand, her scarlet attire, her pearls and jewels were seen glittering in the sun. Kings and nations were displayed prostrate at her feet, and drinking her cup; saints were slain by her sword, and she exulted over them. And now the prophecy became clear—clear as noon-day."

Then did the fully-instructed—of whom, as the same acute writer shows, there had from as early as the third century been an unfailing line of watchful interpreters—accurately comprehend all the words of *one* part of the prophecy in their exact order of fulfilment, and all could intelligently obey the warning to *Come out of Babylon*. "But," says Mr. Garratt, "there still remained many a milestone to be passed before the end; and there does yet remain at all events one—one which seems to be coming plainly into sight, and is bound up closely with the consummation." And although this final transitional period of the Church's trial will be comparatively brief, immediately preceding the Great End, yet it must be remembered that we are dealing not with years, or living dynasties, but with centuries, probably with races of civil rulers.

Therefore, we repeat, whether the too curious Biblical student assign A.D. 607, or 729, or 800, in 1073 as the exact period when Antichrist, as prefigured by holy men of old who spake as they were moved by the Holy Ghost, was sufficiently revealed to warrant the selection of a date which, reckoning therefrom, completes the predicted term of his career, is only a question of criticism, and one on which 'twere well to withhold any positive judgment. At the same time all must admit the historical accuracy of the learned and judicious Hurd, who contents himself with showing that it was *between* the first and last of these dates that, under cover of all the accidental advantages derived from the reverence felt for the Roman See, "the Man of Sin had a convenient time to display himself, and to grow up into that full size and stature in which he could no longer be overlooked or mistaken by those who had any knowledge of the prophecies, or skill in applying them." And that that knowledge and skill has not been the claimed exclusive possession of protestant critics since the Lutheran Reformation—much less that it is not a vulgar assumption confined to a body of fanatical No Popery zealots of a later day, as the Editor of the *Daily Telegraph* (well informed and sensible enough on many other subjects) is wont to assert—at least by implication—is fully shown by the critical Hurd. "All the characters of Antichrist," he says, "glared so strongly in the person of Hildebrand, who took the name of Gregory VII., that the Romish historian Joannes Aventinus speaks of it as a point in which the generality of fair, candid, and ingenuous writers were agreed, that *then* began the *Empire* of Antichrist. Pascal II., who had been brought up at the feet of Hildebrand, and sate upon the papal throne in the beginning of the twelfth century, was treated with as little ceremony as his master had been, particularly by Fluentius, Bishop of Florence,

* *Union with Rome*, p. 62.

and by the whole Church of Liege." St. Bernard, also, who, despite his overweening devotion to the Roman *See* and his strong squint towards Mariolatry (which however partook more of admiring devotion run mad, than of positive idolatry, which was then in the germ, and afterwards overspread the Latin Church), unquestionably illumined the age in which he lived by his sanctity and learning—the saintly Bernard nevertheless “employed all the thunder of his rhetoric, in which faculty he excelled, against the corruptions of the Church of Rome; exclaiming that the ministers of Christ were become the servants of Antichrist, and that the beast of the Apocalypse had seated himself in the chair of St. Peter.”*

And following the Reformation period, we have not only the whole body of Reformers, British and Continental, the authors of our two *Books of Homilies* and the compilers of our Prayer Book, but, succeeding each other, Joseph Mede, Fleming, the two Newtons, Milner, Elliott, Hurd, Keith, Woodhouse, Pyle, Simpson, &c., with every protestant commentator of our own country, besides a learned host of Biblical annotators in Germany, Holland, and America, whose interpretations are in complete accordance with these earlier Roman Catholic critics. The whole number, and a countless roll of minor authorities living at different periods, many of them far removed from each other and attached to different ecclesiastical systems, some among them giants of intellect, others distinguished in their day for massive learning—all of them close students of the Bible, the letter of which they prayerfully examined to possess themselves of its spirit and its manifest meaning, accepting it as the gift of God for the instruction and the *warning* of his people,—all of them, we repeat, substantially agreed in one and the same scheme of prophecy, as far as regards its clear outline; and amongst all, the curious reader (the editor of the *Telegraph*, so disposed) will discover a remarkable harmony of interpretation: a sufficient concord, at least, to establish the conclusion to every unbiased reader anxious to rightly apprehend the mind and will of God, that such unanimous interpretation by Bible critics of every age admits neither of cavil or doubt.†

To close, then, that period in the history of Papal, or Antichristain, usurpation in our own country which we have now reached;—we are told by a respectable Roman Catholic historian that “by degrees the papal pretensions gained strength; and at length, to adopt the language of Sir William Blackstone, ‘Pope Innocent had the effrontery to demand, and King John had the meanness to consent to a resignation of his crown to the pope, by which England was to become for ever St. Peter’s patrimony;’ and the dastardly monarch re-accepted his sceptre from the hands of the papal legate, to hold as the vassal of the holy see, at the annual rent of 1000 marks. But the *Nation* did not acquiesce in this surrender of her independence, and it was acknowledged—at least with the exception of Henry III.—by no succeeding monarch.” After giving a brief history of English resistance to papal pretensions following this humiliating event in our national annals, and the legislative safeguards provided, Mr. Butler adds: “Such were the provisions by which, when the

* *Introduction to the Study of the Prophecies*, By Bishop Hurd, p. 132., Bickersteth’s ed.

† That the learned Grotius, whose name the reader will miss in the above list, should in his interpretation have arrived at a conclusion different from his protestant contemporaries, is satisfactorily explained by Bishop Hurd. His political partizanship and “fashionable” deference to the papistical faction (as with the *Telegraph* editor) makes him no authority on this question.

popes were in the zenith of their authority, our catholic ancestors disclaimed and resisted their pretensions to temporal power, and even the undue exercise of their spiritual power, within this imperial realm." *

Thus wrote a Roman Catholic historian forty-five years ago; one reckoned in his day a leading authority among his co-religionists and the British public in all matters relating to Romanism in England,—one who, speaking for British Romanists, repeatedly and emphatically assured the Government and Legislature of that time that they aimed at no ascendancy in Great Britain, and that their political emancipation, if granted, would be followed by no act of aggression. It *was* followed by the appointment, by the present pope, through his legate Wiseman, of a territorial hierarchy; and turning to a now favoured "Church historian," under the new *regimé* since instituted—to wit the Rev. Henry Formby—in a book written for the instruction of British youth and *prefaced by pontifical approval*, we find that the liberal sentiments of "poor Charles Butler," (as Dr. Manning's priests sneeringly call him) are wholly repudiated by the more advanced class of papal propagandists now amongst us, and that this Hildebrand is held up as, in every sense, a MODEL POPE: his principles, as we have seen in Chapter II., fully endorsed, and his every act lauded to the skies; himself exhibited by the patriotic English school historian to the popish youth of "this Protestant Kingdom," as "the first of the popes to whom it was given visibly to display in the sight of the nations and people of the world the power of the apostle Peter, set over the nations in the manner prophesied by Jeremias: 'Behold I have given my words in thy mouth; behold I have set thee this day over the nations and over kingdoms, to pluck up and to destroy, to pull down and to scatter, to plant and to build!'" All which prerogatives and functions are claimed for "Pope Pius the Ninth, Vicar of Christ and Supreme Pontiff of the Universal Church." Mastai's *real* office and character, as prophetically defined by Gregory the Great, a Christian Bishop of Rome when Rome was Christian (which now it is not in any sense of the word), being "the follower of Lucifer, and Antichrist." Such office and character being made manifest by the assumption of these very titles of vicariate divinity and universal supremacy; which arrogant assumption the good Gregory did not hesitate to characterise as "heretical, blasphemous, and infernal."

CHAPTER V.

QUESTION PURSUED OF WHERE WAS THE CHURCH OF CHRIST IN THE MIDDLE AGES?—IN BRITAIN; POPULAR SYMPATHY WITH THE PERSECUTED—ABROAD; SCATTERED CHURCHES AND CONGREGATIONS—THE WALDENSES—ANSWER TO SECOND ENQUIRY, WHERE WAS THE "CATHOLIC" CHURCH DURING THE SAME PERIOD?—APOSTOLIC SUCCESSION—WHOSE WERE THE EARLIER "SAINTS?"—ORIGIN AND DEFINITION OF THE WORD "CATHOLIC"—PRIMITIVE STANDARD OF CATHOLIC ORTHODOXY—APPLIED TO THE PROTESTANT AND POPISSH BODIES OF THIS DAY—MISCHIEVOUS MISUSE OF TERMS—CORRECT APPELLATIONS RECOMMENDED—PROTESTANTISM AND CATHOLICISM IDENTICAL.

In closing, with this chapter, the first part of our work, let us remark that if

* *Historical Memoirs of the English, Scotch, and Irish Catholics*, vol. i., pp. 30, etc.

we have therein dwelt somewhat upon the prophetic view of the question (of which we now take leave) it is because that by the light of Scriptural Prophecy—without which our apprehension as Christians of historical events would be perplexing and dim—we are enabled to answer satisfactorily the question with which we opened the last chapter. Assisted by this divine and unerring guide, this faithful expositor of the world's annals, we learn that whatever value may attach to systems of ecclesiastical polity and doctrinal Confessions of Faith, the Church Militant is not, nor ever has been, distinguished by subscription to them as the sole, or as any indispensable *test* of real discipleship. They are, we grant, useful—nay, necessary under ordinary circumstances, and in local situations—in preserving the deposit of faith, and in securing effective corporate action among bodies of the faithful; but manifestly they are not the be-all and the end-all of practical Christianity. Take *e. g.* episcopacy. Granting, as every member of our National Established Church must, that “from the Apostles’ time there have been these orders of ministers in Christ’s Church, bishops, presbyters, and deacons,” subscription thereto is made easy to the most charitably disposed by the express declaration of the XXIV Article, to which we also subscribe, viz., that “every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man’s authority.” Episcopacy, presbytery, or parity, are not only matters of historical disputation, referable to the very earliest Church annals, and on which their respective adherents never have, and probably never will, meet in a full agreement, but in their nature they involve nothing that, except to narrow minds and dull intellects, is at all essential to the personal salvation of those respectively adopting them and scrupulously adhering to them. Men of equal learning have been the champions through life of each. Unquestionably “whatsoever is not of faith is sin”; but the Apostolic rule applies with equal force to the followers alike of episcopacy, presbytery, and parity. Nay, it is the distinguishing glory of the Protestant Episcopal Church that while she sets her foot in a large room, by declaring that every “congregation of faithful men in the which the pure Word of God is preached and the sacraments be duly ministered according to God’s ordinance in all those things that of necessity are requisite to the same” is an undoubted branch of “the visible Church of Christ,” she at the same time—yea, in the self-same Article, as Mr. Natt reminds the advocates for union with Rome—candidly pronounces that by far the larger part of the Church Episcopal (its four principal provinces) have “erred, not only in their living and manner of ceremonies, but also in matters of faith.” Plainly indicating, as in the next Article is more distinctly affirmed, that “whatever may have been the customary *usage* from the Apostles’ time,” and whatever “reverend estimation” it may be deserving of, yet that “as the Church is wholly unwarranted in decreeing any thing *against* Holy Writ, so *besides* the same ought it not to enforce any thing to be believed for necessity of salvation.”

Such is Church of England doctrine; whatever forced construction of some of her incidental formularies has been made by a Romanising party in order to give them the colour of approximation to the intolerant exclusiveness of formulated popery; and such is the only catholic doctrine on the subject of diocesan episcopacy, or any kind of episcopacy; and we feel warranted in saying without fear of intelligent contradiction, that concessions so large, so charitable, and so essentially catholic, are to be found in few other reformed national

Churches, or in the Confessions and standard summaries of faith to which the other protestant denominations are held.

The mind of the English churchman thus disencumbered of all sectarian exclusiveness in his apprehension of events, will at once see, and with Prebendary Townsend cordially recognize, in "the aggregate of *all* those individuals or societies which, in the worst ages and amidst all the darkness of involuntary error, offered to God the sacrifice of a contrite heart," and that quite irrespective of the particular form of Church government to which they were attached, the veritable members of "the true Church to which the promises of God are kept." They will, with the Rev. Joseph Milner, another sound churchman, "look for the *real Church*" in central and western Europe, not exclusively among the adherents of popish episcopacy, but "either in distinct individual saints, who, in the midst of popery, were preserved by effectual grace in vital union with the Son of God, or in *associations of true Christians found in different regions, which were in a state of persecution and much affliction.*"

And how many of the true seed of Christ existed in Britain throughout the full period of papal apostacy, who shall say? God only knows. One thing we do know, and that is, that (as we have elsewhere shown) England was always, dating from the first rise of corruptions in the Christian Church, a *Protesting Nation*, although for a time, and a long time, (as her people again may be, and to all outward appearance will be), compelled to succumb to an overpowering Papacy. "The national spirit of the typical Englishman," says Matthew Browne, "is in truth—let whoever pleases call this clap-trap—essentially protestant . . . The part which Chaucer played in recording that insurgence of the English spirit proper which we note in his century, and which was so adverse to the claims of the mediæval Church, is conspicuous. To what extent he was the cause, and to what extent effect, it is of course impossible to determine. But no one can help noticing the distinctive place he occupies in the century of Wickliff, or fail to see that unless the *heart* of England had been then vigorously growing into what it now is, he would not have been possible, such as he is."⁺

As both proving and illustrating this, we find that neither under the Plantagenets, the Tudors, or the Stuarts, did the people, the population, share the persecuting spirit of their ecclesiastical or civil rulers for the time being, or *themselves* take any part in the severities exercised by them upon religious dissidents. On the contrary, they always sympathised with the latter, however in some cases they may have condemned (or rather regretted) their "erroneous opinions," as they were instructed to regard them. Not so the French people. They, as well as their spiritual taskmasters and tyrants, persecuted those of the Reformed faith with a savage ferocity; and that again and again, long after they had learnt by observation that the victims of their misguided senseless hatred were really the best part of the community. Hence has France been, as a people and nation, visited, and *justly* visited, with exemplary and signal punishments by an avenging Providence. Hence—for again, despite all her warning lessons, renewing her adulterous alliance with the Papacy, and meanly volunteering her best power and strength, with the first trial of her murderous chassepots, to the Beast of prophecy—is she once more paying the penalty which her blind infatuation, combined with her intolerable ambition, has provoked.

* *Accusations of History against the Church of Rome.* + *Chaucer's England*, vol. i., p. 251.

But our present inquiry relates more immediately to the company of true believers during the mediæval period; and looking for such real members of the true Church, we find them, though *comparatively* few, yet at every period of the papal reign numbering many thousands, yea tens of thousands, and discoverable, besides those who were unknown to the world, in its every part. Taking a more extended range, we find numerous congregations of them existing in Indostan, descendants of those Asiatic Churches planted by St. Thomas. These preserved purity of doctrine, and drew all their precepts from the Scriptures, which were statedly read in their public assemblies, and prized as the only standard of faith and rule of life. Again, we find the true seed of Christ in the Paulinists, who settled in large numbers in Italy and its neighbouring provinces during the ninth, tenth, and eleventh centuries; but principally in those pious crowds who filled the vallies of Piedmont. In the ninth century the gospel was faithfully preached by Claudius, Bishop of Turin, whose doctrine was accepted by these Albigenses. "Some of the Roman Catholics writers," writes Dr. Bennett, "own that the 'heresy' of the Waldenses (the name by which they were afterwards known) is the oldest in the world." He adds:—

"Though the princes at first refused to disturb these peaceful people, at length, through the influence of the priests, the fires of persecution were kindled at Turin and its neighbourhood. Here was the patience and faith of the saints. Catalan Girard, who was seated upon the pile of martyrdom at Reuel, said to one of the bystanders, 'Favour me with those two flint stones'; then throwing them on the ground, exclaimed, 'Sooner shall I eat these stones than you shall be able by persecution to destroy the religion for which I die!' Many of them, however, fled into Germany, France, and England. Here they were hunted like wild beasts. Evervinus of the diocese of Cologne warned the celebrated St. Bernard that heretics were come into his neighbourhood: 'Some who have troubled us' says he, 'were seized by the people and burnt to death; and what is most astonishing, they came to the stake, and endured the flames, not only with patience, but even with joy. They say that the Church is only among themselves, because they alone follow Christ and imitate his apostles. They place no confidence in the intercession of saints, nor believe in any fire of purgatory after death. They assert that they have great numbers of their persuasion scattered almost everywhere; for this heresy has been concealed from the time of the martyrs.' Bernard was roused to combat these supposed heretics; but in his sermons on the Canticles, which he was then publishing, he mingles his charges with such encomiums as sufficiently attest the innocence of the accused: 'If,' says he, 'you ask them of their faith, nothing can be more Christian; if you observe their conversation, nothing can be more blameless,' etc. Egbert the monk says of these people, 'They are commonly called *Cathari Puritans*, and are very pernicious to the catholic faith, which, like moths, they corrupt and destroy. They maintain their opinions by the authority of Scripture, with the words of which they are armed, though they know not the sense (?). They are increased to great multitudes through all countries. In Flanders they call them *Pephes*, in France, Tisserands, from the numbers of them who are weavers.' In the year 1160, some of these faithful witnesses sought in Britain an asylum from the persecutions in Germany. But alas, they found only a premature grave! A council was called by Henry to meet at Oxford, in order to try these thirty 'heretics,' who were not likely to meet with either mercy or

justice from an assembly of haughty prelates. They were condemned ; branded on the forehead ; publicly whipped out of the town ; and, being turned into the fields in the depth of winter, when all were forbidden to relieve them, they perished. Even their enemies allow that they behaved with great calmness and moderation ; and when the inhuman sentence was executed upon them, they sang, ' Blessed are ye when men shall hate you and persecute you.' Warner justly observes that ' their conduct was worthy of the best and most righteous cause, and would incline one to think favourably of their doctrine.' They were probably our first martyrs to pure religion and the duty of separating from a corrupt communion. Some historians call them Publicans, others Vaudois and Waldenses. They were doubtless a branch of those confessors whom Henry, at the request of the King of France, persecuted on the Continent as well as in our own isle . . . The Established Church every where having become an apostate harlot, it was now become both the duty and the inclination of real Christians to come out of Babylon ; so that we must in future look for the disciples of Christ among those who are branded as ' heretics.' The popish writers affirm that the Waldenses were found in England and Scotland ; and Wickliff, together with John Huss and Jerome of Prague, are mentioned as their followers. Indeed, the doctrines which the Waldenses are accused of teaching in England during the twelfth century so exactly correspond with those which Wickliff afterwards more successfully diffused, that there is no doubt of his having learned from this school . . . But those who protested against the corruptions of the times were at last included under one name, that of ' Waldenses ;' derived, as Mosheim thinks, from Peter Waldo, but more probably from the Vaudois, or inhabitants of the vallies of Piedmont. Being reduced to poverty, they were often called ' the poor men of Lyons.' From those of the sect who lived at Albig in France, they were sometimes denominated ' Albigences.' Against these the horrible institution of the Inquisition was formed in 1212, and the execution of its bloody decrees was committed to the Dominican friars. The novel doctrine of transubstantiation having led to the adoration of the ' host,' caused Peter Waldo to oppose the whole system of corruption . . . It is manifest that the first protestants in our country recognised the Waldenses as their elder brethren. Our countrymen therefore requited the benefit which they had received by the instructions of the Continental Reformers, and sent back to Europe the spirit of opposition to the Papacy. For in vain had the cruelties which we have recorded been practised upon the Waldensean missionaries. Their principles lived though their persons perished ; and it is probable that our insular situation produced an effect which justified the choice made of Britain as a suitable field for the propagation of a purer faith. Remote from the chief seat of the Antichristian corruption and from the familiars of the Inquisition, which was never received into our isle, the lovers of a Scriptural Religion found a welcome and an asylum here, while Rome knew not the forces and the attacks which were preparing to overthrow her vile domination. Thus we may account for the ready reception which the principles of Wickliff met, and for the ease with which Henry VIII. made a quarrel with the pope an instrument for gratifying his lusts. The communication that was opened between the Reformers of England and those of the Continent who preceded Luther, Zuingli, and Calvin, shows that there was a fellowship of spirit at all times and in all communities among those who sighed over the corruptions of the Church, and

yielded an obedient ear to the first sound of the voice from Heaven, 'Come out of Babylon, my people, that ye be not partakers of her plagues.'"^e

The reader who has not before sufficiently looked into this matter, and who has perchance been for the moment silenced, or somewhat perplexed, by the stereotyped question with which we opened the last chapter—a question suggested by shallow information in one case, and dictated by Jesuit craft in the other, an ignorant or a dishonest question whoever propounds it—will, we trust, after an attentive perusal of what we have now written and quoted, be prepared to answer it as satisfactorily to the querist as to himself. Yet let him not be content with this, but, like the Bereans of old, "search the Scriptures daily, whether these things be so." The Bible Student is alone qualified to read history understandingly; to him everything is elucidated, and events the most ghastly—such *e.g.* as those of which France has lately been the theatre—are simple revealments of the Word of Truth, of an avenging as well as a Covenant-keeping God. The "dark ages" were dark only to those under the Egyptian pall of blinding superstition and idolatrous worship. For full three centuries and great part of a fourth it is true darkness did spread over the European Continent, even darkness which might be felt, *but all the Children of Israel had light in their dwellings*. And not only light, cheering, comforting light, the light of God's blessed Spirit, but his work did not in any one of its operations cease amongst the nations of West or East.

It is indeed "refreshing," writes Dr. Bennett, "to observe how God preserved to himself a faithful seed, *never* leaving himself without a witness; to mark how he frustrated the machinations of the foe by raising up new confessors to supply the place of those that were slain; and to behold how a new asylum was opened for the truth when it had been driven out of every other place under Heaven. For while the Roman Catholic writers delight to discover the earliest intimations of the corrupt doctrines, absurd ceremonies, and despotic rule of their Church, every Protestant must feel a purer joy in tracing up the witnesses for the Reformation through all ages, till we connect our religion with that of the primitive and truly apostolic Church. For though it is quite sufficient for us to find our religion in the lively Oracles of God, it is consoling to discover it in the hearts of living men."†

Satisfactory, however, as may be these answers to the question relative to the Christian Church under the papal tyranny to one class of persons, we are reminded of a still more superficial, and unhappily a larger class, whose misty ideas, confused likewise by the popular misuse of terms, may prompt them to institute the farther inquiry, "Where then was the *Catholic* Church during the same period? The Roman Bishop and Hierarchy represented, you say, the Great Apostacy, which was fulfilling its predicted and downward career, adding sin to sin, and straining all its power to persecute the remnant of Christ's followers; where then are we to look for the '*Catholic*' Church, of which this apostatized body *had* unquestionably formed a part, while it retained a succession of bishops and clergy whose apostolic descent was at least unquestionable, into whatever errors of doctrine and idolatries of practice its spiritual rulers had fallen? You cannot surely deny to it the appellation of '*Catholic*,' as through those bishops our own derived their succession,"

* *History and Prospects of the Church*, By James Bennett, D.D. pp. 91, etc.

† *Ibid*, p. 56.

Did such shallow inquirers but read history by the light of Revelation, they would at once see that the very question furnishes its own answer. It was, as has been shown, a *Church*, a Catholic and Apostolic Christian Church, that was *destined* to become an Anti-Church, and to grow into a great Anti-Christian Anti-catholic, hyper-paganish Apostacy. If Protestant Episcopal Orders came, as you phrase it, "through" the Church of Rome—which those of the Church of England did not—but if those of any Reformed Church did, why they came through a perfectly legitimate source, supposing that the "link" was made before the Roman Church had become corrupt; or so corrupt as to merit the title of Antichrist—which it certainly had not at the time of Gregory's episcopate. Augustin, first Archbishop of Canterbury, was consecrated (597) by Etherius, Archbishop of Arles in France, the thirty-fourth successor in that primitive see to Trophimus, who was placed there by St. Paul, A.D. 60. Its bishops, several of whom presided at some important Church Councils, had not as yet regarded the Roman prelate as holding any supremacy *de jure*, nor did Gregory require such recognition from Etherius; Gregory being, as we have seen, vehemently opposed to the principle of papal supremacy. True, thirty-four Archbishops of Canterbury were papists, following thirty-two who were not; but Parker's consecration was not vitiated by the Romish orders of two of his consecrators, as all four were of the Reformed Faith. It was as lawful bishops, or chief ministers in the Church, that they set him apart to his episcopal and primal office, such being the Church's "godly order," not as being successors, otherwise than officially, of a line of popish bishops—not *e.g.* by virtue of any claimed possession of a supernatural and transmutable unction to them belonging—which is the popish theory, not our's. If the latter, it is indisputable that many Romish bishops have been, and consequently their indefinitely multiplied successors in numerous lines now are, altogether without "valid orders"—as are, of course, a countless number of popish priests.*

And here, as incidental to the historic argument, it is of prime importance to note in passing, so that the reader bear in mind and never lose sight of the facts connected with it, that inasmuch as it was not until the commencement of the thirteenth century—certainly not earlier than the end of the eleventh—that that part of the Church Catholic in Western Europe outwardly attached to the Latin See became as a whole a papistical sect, and in all its characteristics and features an Apostacy, none who belonged to it previous to the latter date, and only a fractional number of its members previous to the former—when Conti ("Innocent III.") was pontiff—can be claimed by such Apostate body, or by its present representatives, as belonging to it, or them. It is the custom of modern controversialists

* Independent of the more than doubt as to transmitted episcopacy obviously consequent upon the popish dogma of "intention" on the consecrators' part—a hazard increased, when (as by the Roman Church allowed) only *one* consecrator has officiated, without which full intention there is no consecration at all—the proofs are incontestable of breaks in the chain of actual succession in several Latin sees, of consecration from unconsecrated bishops, of consecration derived through excommunicated and heretical bishops, and transmitted indefinitely without question. These accidents, to which the Anglican lines have been less subjected than those which are purely Roman, do not however affect in the smallest degree the lawful commission of the bishops of the Church of England (as shown above), but they are fatal, utterly fatal, to the "apostolic" claim of those in the Latin Church, *i.e.*, on their own theory; and in this, as well as in another sense, is the old aphorism true, that "The cowl does not make the monk." For, *judged by their own rule*, multitudes of R.C. priests—including, as Mr. Harpur shows, the present Pope of Rome—are nothing more than laymen in cassocks, with less real claim to the possession of holy orders than Mr. Spurgeon!

on the popish side—an obviously dishonest one, which however often imposes on others besides the very ignorant—to point to illustrious examples of “saints” and “doctors” in the Church, living not only in the early Anglo-Norman and Saxon times, but as far back as the primitive ages of Christianity, as “Roman Catholic” saints and doctors. They are nothing of the kind. As well might they be claimed—nay, with better reason—as “Methodist saints.” As well might Brigham Young include them in the hagiology of his sect, for they belong as much to one as to the other. The largest proportion of the saints in Alban Butler's *Lives* were as innocent of papistical tendencies as Bishop Wordsworth or Dr. Blakeney. That many of those living in the latter part of the pre-papistical usurpation and Apostacy were tinged with the spreading superstitions of their time, and that some illustrious ecclesiastics of our own country at so early a date as the fifth, and a few even in the fourth century, were prone to succumb more or less to childish credulity respecting miraculous interpositions (begotten by heathenish traditions) is also unquestionable. From this weakness individuals attached to every religious body, and otherwise well enlightened, are not even in this nineteenth century exempt. It is a weakness incidental to humanity. When science was in its infancy the epidemic was of course more prevalent than in the present day; and how it came about that a popular belief in the marvellous spread so extensively in the early Church is learnedly explained by Dr. Middleton in his *Free Inquiry* into this particular subject. Though we are constrained to admit with the Duke of Argyll—and so far dissent from the severely critical Middleton—that some few narratives of supernatural interposition and aid, *e. g.* those specially calculated to demonstrate the truth of the missionary message or to subserve some eminently useful end, may be accepted as genuine. But the point on which we insist, is, that, bating all drawbacks, the calendar “saints” of a remote antiquity were no more *popish* saints than they were Mormon saints; and that the retention of the names of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, Cosmas, Damian, Stephen, Alexander, Marcellinus, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, and Anastasia in the *Canon of the Mass*, is both a fraudulent appropriation and a palpable anachronism. Nor less so is the claim of the present Latin Church to such other saints and doctors of the first eleven centuries as Nicomede, Ignatius, Dionysius, Polycarp, Justyn Martyr, Lucien, Ireneus, Tertullian, Hippolytus, Origen, Denis, Quintin, Crispin, George, Pamphile, Alexander, Eusebius, Anthony, Vincent, Hilary, Athanasius, Basil, Cyril, Sebastian, Gregory Nazienzen, Pacian, Ambrose, Martin, Epiphanius, Flavian, Chrysostom, Jerome, Britius, Augustine, Vincent de Lirens, Prosper, Gelasius, Fulgentius, Boetius,* Cassiodorus, Isidore, Leander, Maximus, *Germain*, the Julians, Cladius of Turin, Remigius, Benedict, Leonard, Lambert, Hinomar, Giles, Nicholas, Stanislaus,† &c. &c. These and their contemporaries, fraudulently placed by papist hagiographers in their saintly calendar, are more properly the possession of the Reformed Catholic Church throughout the world. As are also the pure and illustrious names of Petronilla, Apollonia, Margaret, Sapientia, Dorothy, Victoria, Olympia, Scholastica, Lea, Etheldreda, Alice, and others of their sex.

* Whose work, *The Consolations of Philosophy*, was translated by Alfred the Great into Anglo-Saxon.

† Not Stanislaus-Kostka, *e. g.* a poor demented youth, whose mania was Mariolatry—the same that modern monks and nuns are named after—but the intrepid Bishop of Cracow, who suffered martyrdom in 1079.

Much less can modern papists lay claim to our Island Saints during the same long period,—to Aristobulus, Claudia, Pudens, Cyllyn (or Lynus), Ebulus, Lucius, Timotheus, Pudentiana, Novatus, Praxades, Cadval, Alban, Amphibalas, Socrates, Stephen of London, Argulius, Nicholas of Canterbury, Melior, Ninian, Palladius, Patrick, Gildas, David, Cydd, Asaph, Columba, Kenneth, Augustin, Laurence, Lethard, Nennius, Moloe, Mellitus, Paulinus, Justus, Edwin of Northumbria, Birinus, Oswin, Aidan, Hilda, Colman, Chad, Cuthbert, Ebba, Biscop, Theodore, Adamnan, Aldhelm, John of Beverley, Richard, Gilbert, Wilfrid, Willebrord, Adelbert, Alcuin, Kenelm, Swithin, Neot, Plegmund, Eregina, the four Alpheges, Edward the Martyr, Odo, Dunstan, Oswald, Alfred, Ethelwald, Sigefred, Edward the Confessor, Elfric, Wulstan, Nicholas, &c. The three last, with Archbishop Stigand, being beyond dispute the writers of that invaluable record *The Saxon Chronicle*.

The list is long ; but the reader need scarcely be told that of martyrs and confessors Britain during the period designated boasted—and the claim was universally conceded—a greater wealth than any other country ; while, jointly with Ireland, (“ Lesser Britain”) the number of such whose names are imperishably recorded equals if it do not exceed, that of the whole European Continent : hence its honoured title of the “ Island of Saints.” Indeed, our catalogue, as will be at once apparent, is a mere selection, principally taken from the most prominent out of over a hundred British Saints of both sexes whose annals are recorded by Alban Butler, opposite to the days when their festivals are (most absurdly) commemorated by his Church. Others, and many of them scarcely less illustrious in their day and in their memory, may be found in the curious and valuable *Aberdeen Breviary*, as also in the catalogues industriously collected by the Earl of Glasgow ; whose patriotic championship of the ancient independence and essential catholicity of the North British Church is fully commensurate with his skilled research and warm interest in her saintly annals.

Though St. Patrick is included in the above goodly list (he being British-born, and primarily, as well as for a time after the date of his first great mission to “ Lesser Britania,” a labourer in his native Scotland, where are many churches named after him), it does not, nor do the hundred and more other names, include, as the reader may see, any other *Irish* Saint, except (by birth) Columba. These must, however, be added to the list of purely anti-popish British Isles’ Saints.

Observe, that the enviable title of the “ Island of Saints,” so early and so long given to Britain, and at a later day emulously claimed by Ireland (an honourable contest !), was the proud possession of a Catholic Nationality, the very *foremost* to make a vigorous stand against Romish encroachments, and the *last* which succumbed to popish corruptions in doctrine and usage.

That some few of the above, who were bishops, accepted the pallium from the Roman prelate, as the (for a time) recognized Western Patriarch, *Primus inter Pares*, is true enough ; and that, here and there, one (like *e.g.*, Palladius, and Wilfrid) was disposed to claim for the Italian primate more than his countrymen, clerical and lay, conceded, is equally true. A single swallow does not make a summer. One indeed, Cyllyn (or Cyllinus), fourth on the list, became, by more than presumptive evidence, himself the first Bishop of Rome. But what we contend for is, that none of the entire company subscribed to the doctrine of sovereign papal supremacy, as held at the present day by the

papal sect. Not one can be cited, bating perhaps the very few examples referred to, of whom there is a tittle of reliable evidence that he or she ever indulged in a squint Romewards, *i.e.*, as the supreme see of Christendom; while of the whole, with the full company of their canonized contemporaries, it may be said that their doctrinal creed was such that had they lived in the fourteenth or fifteenth centuries, they would have been burnt at the stake for "heresy." To the British and Irish saints this particularly applies, inasmuch as the Church of these Islands, one and undivided, as it appears conspicuous among the first fruits of the Apostolic Mission, so "it was the foremost to make a vigorous stand against Romish encroachments, and the last which succumbed to popish corruption in doctrine and usage." "Rome," writes a native historian, "found here a Church older than herself, ramifications of which struck into the very heart of the Continent, the missionary triumphs of which in Italy itself in the life of Augustin were greater than his own among the British Saxons; for Columban and his associates from the primitive colleges in Ireland were the evangelizers of the barbarian conquerors, the Lombards of Northern Italy."*

Note, before going farther, that we only use the term "canonized" conventionally. The reader must be reminded that *Roman* canonization of deceased persons is a comparatively modern process. The above are traditionally "saints," *i.e.* in the pious estimation of the universal Church, and therefore have been adroitly *appropriated* by the papal sect. Of the whole number by Rome canonized, or "beatified" (in imitation of the pagan rite of deification) there are few, indeed, whose "sanctity" extended beyond a slavish obedience to the papal chair. While blood-thirsty Inquisitors, savage bigots, and semi-lunatics have received the envied distinction, those really most eminent in her communion for piety or learning, and for both combined, have been passed by. She is welcome, heartily welcome, to all her own "saints,"—to her domineering Hildebrands; to her sanguinary Dominics, Conties and Ghisteries; to her ruthless military generals; to her pitifully infatuated Falconeries, Ferrers, Gonzagas, and Lima Roses, her casuistical Loyolas and Liguories, her unscrupulous Jesuit fathers, her drivelling legendists and dreamers, her self-maceraters, and perfectionists; to her ascetics, beggarly trampers, relic hawkers, miracle-mongers; her villainous pardoners and her popish Fakirs, with their rags, running sores, filth, and cultivated vermin; †—these exquisites one can afford to give up to Messrs. Manning and Co.; for the best of them are, to say the least, very *un-English* characters. As one can also throw in those few earlier "saints," (Simon Stylites to wit) who have been selected by the Roman Church for regular canonization.‡

* Morgan, p. 180.

+ See Chaucer, Butler, Rodriguez's *Christian Perfection*, etc.

‡ A suggestion sometimes made in our hearing (in one case by a Scotch nobleman) is worthy of consideration, *viz.*, that the lives of the earlier and really Christian Catholic Saints, with those of a *very few* among the mediæval, including some of a later day, the narrative wholly disencumbered of the fables, "miracles," self-inflctions etc. in which Romish authors have shrouded the former (after the manner of Mr. Dunn's beautiful *Life of St. Columba*), would be a valuable addition to our juvenile and Sunday School literature. Why should Rome monopolise them? They are not of her. Better this than ignorantly calling them "popish saints." What publisher will undertake an issue of "The Lives of the Saints," or at least of the British Saints; following, and improving upon, Dr. Mason's excellent *Religion of the Ancient Irish Saints, before A.D. 600*? A small volume that, full of valuable information. The biographer would be well assisted by Mr. Harrison's exhaustive work, *Whose are the Fathers?* (Longman & Co.). Such a series should at least include the sixty-six Smithfield Martyrs to whose memory a church, erected by national subscription near the spot where

Truly, indeed, may it be said of the apostolic Celtic Church, "Glorious things are spoken of thee, O city of God." For like as the Psalmist sung of ancient Zion, that Philistia and Tyre, with Ethiopia, knew her, that the Highest himself established her, and that all his springs were in her; so was Christian Britain the mother of many surrounding Churches. "England," writes Todd, "rather than any other country must be looked to for the first missionaries to the Irish coast." * "The Gallican Church," writes Morgan, "was certainly one with the British in its opposition to Roman assumptions. The Archbishops of Treves were, as we learn from the *Tungrenian Chronicles*, always supplied from Britain. Treves and Rheims became the head-quarters of Gallic liberties, and here rose, under Hincmar, as powerful a resistance as in Britain to Italian supremacy. The Briton could *never* understand why, because Rome professed certain truths, she should arrogate spiritual despotism over all who held the same." † And when the desolated condition of the British Church induced its scattered members to accept the assistance which Gregory sent to them for its revival and the conversion of their invaders, the latter (unlike many of his successors) generously instructed his missionary Augustin, to abstain from an unwise interference with such peculiar views and usages of his island flock as appeared ineradicable; and only to "naturalize in England" such usages "as might seem best adapted to the feelings and edification of his converts." ‡ This wise injunction (which Mr. Bardaley conclusively proves was but partially acted upon by the ambitious Augustin) was to extend to many of the venerable observances of the native Christians. For the native Church,

they suffered, has been dedicated. But mark the yet lingering deference to papal tradition even among a few advanced Protestant Catholics! These glorious confessors, because forsooth they had never received regular canonization—i.e. had never been placed by the idolatrous Church of Rome in the company of Dominic, "Innocent III.," and Liguori—and because some few among them were not episcopalian in their views of Church government, are denied the honour of a dedicatory remembrance in the given appellation of this church! The objection, we are aware, did not come from, nay, was scouted by Mr. Maguire; nor from the vicar of the new district, nor from either of the clergy assisting at the ceremony of consecration. We are loath to give currency to rumours. But whatever its source, it proved omnipotent; and so "The Church of the Holy Martyrs," to which British Protestants of all evangelical denominations subscribed, and which is adorned with the effigies of 17 Smithfield heroes, came out of the conscientious red tape crucible, another "St. Peter's Church," and simply a "memorial" edifice! Mark again a significant contrast, illustrating for the hundredth time how entirely these ignominious concessions are one-sided. Manning and Co. have erected a church near Tower Hill to commemorate the execution, by hanging, of certain Jesuit seminarists, not for their religion, but for high treason, in Elizabeth and James's reign. Though these foreign agents of rebellion are as yet uncanonized, said structure is called "The Church of the English Martyrs." Protestants (so called) subscribed to this memorial of red-handed sedition, sat on the platform with its priest (a popish "regular") and others in public meetings called to advance the project, and were present at its dedication. A Protestant religious "non-sectarian" journal (as well as two daily papers) recommended it. How is the compliment *returned*? Why of course in the usual way. We take up Dr. Manning's most extensively read organ (*The Universe*) of July 1.; and we read an editorial of customary Billingsgate, recording the consecration of "St. Peter's," wherein the patriotic Sixty-six are styled "fanatical traitors," which thus closes: "Old catholic writers, themselves canonized saints, not unfrequently remind us that there have been men who were martyrs to the devil. What an odd event it will be in the history of English Protestantism if it should be proved that in its declining years the national heresy took the strange humour of raising temples to preserve from oblivion the memory of certain rascals who died in the service of his Satanic Majesty! We hope to be favoured with a list of the infamous men to whom this heretical church is erected, and we promise on receipt of it to set to work and make our words good. It will be anything but a difficult task to show that the Bishop of London's 'Smithfield Martyrs' were men who, judged by the Ten Commandments alone, were not fit to live." To this scurrility Mr. Hugo's "memorial" is a fitting sequel.

* *A History of the Ancient Church of Ireland*, p. 2.

† *St. Paul in Britain*, p. 180.

‡ *Soames's Anglo-Saxon Church*, p. 55.

"though," writes Mr. Bardsley, "persecuted, was not forsaken; though cast down, was not destroyed. It is a striking fact that between the advent of the Saxons and the coming of Austin—the monk, six Councils were held in this country; their dates and their details are preserved by such writers as Lathbury." The latter annalist, after describing the forlorn condition of the British Church at this time, adds, that of that large number of the Britons who submitted to the Saxon invaders "not a few remained constant in the faith, preaching the Gospel to their conquerors." "Not only," writes Mr. Bardsley, did the pure and primitive worship of the ancient Britons powerfully contrast with the gorgeous rites of Augustin, but he brought strange things to their ears when [exceeding his commission] he demanded their unreserved submission to the Romish Church, and by consequence to his own authority."* While Bede admits with candour, that "all foreign jurisdiction over them was repelled by the unanimous voice of the assembled bishops." Worthy this of a Church which had lately possessed "archbishoprics, bishoprics, dioceses, colleges, parochial churches and endowments, royal Christian houses, genealogies of saints, immense and opulent monasteries, a whole nation of believers."† Worthy of a Church that, during the Diocletian persecution, had given ten thousand holy confessors to "the noble army of martyrs;" that had given to the Roman Empire its first Christian ruler.

And unceasing was this protest, both on the part of English sovereigns and the nation, against all foreign jurisdiction over them; English bishops from time to time lending their aid in the popular resistance to popery; though for 400 years the papacy did bear a rule in our country—as it again threatens to. "The Britons," writes Bacon, "told Augustin that they would not be subject to him, nor let him pervert the ancient laws of their Church. This was their resolution, and they were as good as their word, for they maintained the liberty of their Church five hundred years after his time, and were the last of all the Churches of Europe that gave up their power to the Roman beast, and in the person of Henry VIII., who came of their blood by Owen Tudor, the first that took that power away."‡

We are here reminded that a distinguishing feature of the British, as of several other ancient branches of the Church Catholic, and all of them that afterwards shook themselves loose from the papal yoke—a feature to overlook which would be to leave this part of our subject very incomplete—was its regal

* *History of the English Church*, by the Rev. James Bardsley, in *The Home Visitor*, July, 1871. One of those clearly written papers (continued serially) which, like every contribution to this cheap and popular miscellany, makes it indeed a welcome monthly "visitor" in many thousands of rural and city homes among the humbler members of the Established Church. Nor to these alone. Much of the information periodically conveyed through its pages is doubtless new as it is interesting to numerous readers of more recondite tastes.

† *Origin of British as opposed to Papal Christianity*, p. 179.

‡ *Government of England*. Blackstone, and other great legal jurists, bear the same testimony. Certainly better authorities these than Bishop Goss of Liverpool, who, in a public lecture in 1870, actually told his gaping auditors, a portion of whom were protestants, that Augustin was the first missionary who brought Christianity to Britain, which down to his message had been wholly sunk in heathenism and idolatry! No wonder that Mr. Hutchins objects to English History being included among the subjects to be taught in the new London Schools; for without its foundation of lies, gross palpable lies, popery would collapse. Hence does Paul Cullen, not content with the spoil of the pure Irish Church and the promise of six or eight millions of unappropriated surplus, clamour for an endowed "denominational" University and Schools, wherein all historical as well as doctrinal truths can be excluded, and where, as at Maynooth, such learned pundits as Dr. Goss can be turned out,

origin, and, following that, its regal character. "The royal family of ancient Britain," writes Morgan, "of whom her present Majesty, Queen Victoria (named after a primitive saint) is, through the Tudors, the lineal blood representative, being the first British converts to Christianity; the founders of the first Christian institutions in Britain; the chief instruments, in the second century, in the establishment of Christianity as the state religion; and, in the fourth century, in the persons of Helen and Constantine the Great, the chief instruments in the abolition of paganism, and the substitution in its place of Christianity over the whole Roman Empire." * The nature, history, and operation of the relationship thus primarily established in the British Isles (and which has now received a rude shock, the disastrous effects of which are already manifesting themselves in a threatened dismemberment of our Home Empire) are more fully amplified by one of the most thoughtful essayists and reviewers of the day—one whose transparency of style equalling his masterly logic, place him amongst those who are cordially accepted by the most discriminating section of the reading community as a safe leader of public opinion. In the course of a masterly paper on "Disestablishment," Mr. Garbett writes:—

"In times past the paternal theory was the accepted one. The Government stood *in loco parentis*; and was under obligation to promote, in every practicable way, the happiness and welfare of the people. It took cognizance, therefore, of that which constitutes their highest happiness and underlies all real good, their religious wants. It treated them as creatures with souls. Therefore, just in the same way as Government arranged for the security of life and property, so it arranged for means of worship and the religious instruction of the people. For this purpose it did not make a Church, or ordain a ministry; but it entered into alliance with the Church of Christ existing, and employed the ministry she provided. To the Church belonged, as was her prerogative, the trust of Divine truth, and the commission to preach it. But the State facilitated the arrangements for this purpose, provided the necessary position, supported the Church with its protection, and gave her the sanction of its authority. The nation on its civil and temporal side constituted the State; on its religious and eternal side, the Church. And as body and soul make up the man, so State and Church united made up the realm, and gave it its strength and glory *tutamen atque decus*. I do not mean to say that the union of Church and State grew out of a deliberate design to realize a Scriptural ideal; that men in other times calmly laid down a theory, and then constructed Church and State in accordance with it. I do not believe that any great institution ever grew out of an ideal; that is, of a human ideal: of a Divine ideal no doubt it has ever done. The union of Church and State grew, I believe, naturally out of circumstances Providentially ordered. The fact in our human ignorance comes first, and we find the theory to explain it afterwards. I only mean that the natural action of men's religious convictions led to this result. Men placed in authority wished to do all the good they knew. Themselves influenced by religion, they regarded religion as a necessity for others as well as for themselves. They gave to others that in which they believed themselves. The Church became National; the Church of England, because the national will of England, expressed by its acting authority, chose it as the national teacher of religion, and the ministrant

* *Orig. of Brit. Chris. etc.* p. 216.

of the national worship. With disestablishment all this must cease. Not the theory only, but the fact. The State will cease to use the labours of the Church to assist in the discharge of its duty by repudiating the duty and its obligation. It will henceforth have nothing to do with religion. So far as the State or its corporate capacity is concerned, there will cease to be a national religion at all. No Church will hereafter in any other sense be national than so far as it is supported by a numerical majority of the nation.*

It is this union of Church and State, this sympathetic co-operation and family pact of Sovereign and People, that not only preserved the faith in these Isles for a thousand years before the papal usurpation, but which, as in other and neighbouring countries, precipitated the latter's downfall and expulsion. Despite the despotic caprice and mere selfishness of a Henry Tudor, yet, inasmuch as "the Reformation in England was the result of a moral conviction of intense strength which identified the Church of England not only with the political framework of government but with the deepest sympathies and convictions of the people governed,"† the "bluff king," who rather accepted than excogitated it, was a thoroughly popular monarch; as was the imperious though sagacious and better instructed Elizabeth. In the dealings of both with the pope, and in the latter's attitude towards foreign powers remaining under papal thralldom, each represented the national will; and on this account were their faults of character overlooked. The same remark applies to the three Georges during the eighteenth century, and to Victor Emanuel now. "The character of 'Good Queen Bess,' says the dramatist Halliday, which has been familiar in English mouths for nearly three centuries, attests in a single phrase the great popularity of the truly English Queen to whom it was applied. It is a hearty, homely, loving appellation, indicating at once a sturdy woman and a right royal Queen after the people's own hearts. In the whole range of English Sovereigns there is no more popular character than that of Queen Elizabeth, no figure that stands out in such bold relief against the background of history."

A "most religious and gracious king—or queen," does not, as everybody knows, or ought to know, stand as the title necessarily of a vessel of piety. It has implied as much in the examples of some illustrious occupants of the British throne. It now does. And happy would it be for the nation were it always in this as well as in its legal and constitutional sense an appropriate prefix. But then its only *intended* meaning is, that the anointed Sovereign of these realms officially represents in his or her regal person those principles of religion and grace which are the embodiment of that pure form of Christianity of which he or she is the constituted guardian. Acting by and through a council of grave advisers, clerical and lay—responsible, learned, thoroughly competent, and, as a whole, unbiassed men, never by his unaided motion—"the King," says Blackstone, "as head of the Church, is the *dernier resort* in all ecclesiastical causes; an appeal lying ultimately to him from the sentence of every ecclesiastical judge." And to this final Executive Tribunal even ecclesiastical dissenters are entitled to appeal, and do occasionally appeal, from the judgment of their own ministers and denominational trustees. An obvious advantage this to

* *Christian Advocate and Review*, July, 1871.

† *Ibid.*

the orthodox among them, so long, as now, the Sovereign is pledged by distinct subscription to the Scriptural Articles and formularies of an evangelical Protestant Church. Destroy the state alliance, and with it this tribunal, for the special behoof of Canon Lidden and his ritualistic followers on the one hand, of Mr. Miall and his co-workers* on the other—but really for the sole benefit of the papal party, who avow ultimate “domination” as their motive for a temporary alliance with the two first—and where shall we be? Where will Mr. Spurgeon and the Church destructionists be landed, or rather stranded, with some Jesuit “director” designed for the Prince of Wales (already maybe waiting, like another Petre, in the royal ante-chamber) shaping his course of action as King of England? Perhaps *such* an unlooked-for result might drive them back to a thoughtful perusal (for the first time) of the history of James Stuart’s reign; possibly to emulate the example of their more sagacious dissenting forefathers, who flocked with the multitude of alarmed sympathisers to the banks of the Thames to kiss the hands, yea the prelatial lawn, of a certain convoy of arrested bishops one memorable 29th of June, A.D. 1688.

One thing we may count on with certainty, and that is, that the answer, by whomsoever made and however unwelcome, “will surely *come*, it will not tarry.” Its foreshadowings are plain enough to many lookers-on. Only wait for it a few years; “at the *end* it shall speak and not lie;” though lies spoken in “pro-cathedrals,” repeated on popish platforms, and subserviently re-echoed by ritualists nothingarians and infidels in parliamentary chambers and other high places, are “as thick as blackberries,” to bring about the consummation of dark iniquity, and to blind the eyes of an insulted people.

Times, it is true, are in some respects changed; and yet the very nature of altered circumstances makes the continuance of the state alliance of more vital importance than ever. Brought face to face with a powerful and subtle foe, who has (temporarily) triumphed in Ireland, as in other once protestant countries, and whose efforts are at length concentrated here, our real safety is, under God, in that politic union which the papal party, aided by so-called “protestant” liberationists, labour to dis sever. For how stand the facts in their historic order? Let us see.

“Nine-tenths of English Nonconformity,” says Mr. Ryle, “was created and built up by the Church’s own folly and unfaithfulness. We deserted first from the Reformation, and retrograded from the sharp-out protestantism of the Reformers; and then the Nonconformists departed from us, and set up for themselves. If we are weakened this day by the existence of huge bodies of independents presbyterians and baptists in our land, we must remember we

* We use the restricted term above, instead of co-religionists, as we distinguish wholly between the “political dissenters” of the day—a party of the present generation, from the first closely allied with the ultramontane faction—and the conscientiously earnest and only legitimate representatives of English Nonconformity, whose traditions (except in the very secondary matters of local church government and non-liturgical worship) the former every way belie. Far be it from us to class the venerated names of Noel, Binney, Stoughton, Angus, Brock, and a host besides of the Nonconformist clergy—or even of Crossley, Lawrence, Marling, Winterbotham, Baines, Morley, etc., within the walls of Parliament—with those of Mr. Miall’s immediate following; notwithstanding that the two last reluctantly voted (under a most culpable pressure from a dictatorial section of their constituents) for the disestablishment motion of May 8th. The late Dr. Bennett, we are aware, advocated disestablishment; but he also at the same date (1842) predicted the early extinguishment of popery. He lived to see it recovering strength in the British Isles and America; and had he been spared to this time, his views on the subject would, we confidently believe, have undergone a radical change; as would those of Dr. Liefchild, Dr. Vaughan, and others.

were the first to blame. If the Church had done her duty to her children, and walked in the steps of Cranmer and Ridley and Latimer and Jewel, her children in all probability would never have left her fold." *

But the first zeal of the Nonconformist body altogether cooled as its earlier and brightest ornaments passed away, and it was succeeded by the prevalence of a spiritual torpor almost as great as that which then characterised the Established Church. "The spirit of slumber was over the land. In a religious and moral point of view England was sound asleep." † And though Mr. Spurgeon may ignore, or be ignorant of, the fact, it is nevertheless a great historical fact, one frankly admitted by all the best ecclesiastical writers of his own communion, that the first movement which turned the tide of indifferentism and practical infidelity in this country took its rise within the Established Church. "The agents who revived English Christianity from its fallen and death-like condition," writes Mr. Lyle, "were a few individuals, mostly clergymen, whom God stirred up about the same time; and the agency which they employed was the preaching of the great principles of the Protestant Reformation. George Whitfield, John Wesley, William Grimshaw, William Romaine, Henry Venn, Daniel Rowlands, John Berridge, and a few like-minded clergymen—these were the men who literally delivered the Church of England from death, and the weapons of their warfare were the glorious old doctrines of our Protestant Reformers." ‡

And how was their message received? Though some few held livings—from which however every effort was made to eject them, in several cases successfully—"the church shut her doors on them; the old dissenters too often turned the cold shoulder on them; the ignorant mob frequently persecuted and pelted them; but the movement went on, and made itself felt in every part of the land. . . . There remains the undeniable fact of history, that the revival of Reformation principles saved English Christianity a hundred years ago." §

Add, then, these pioneer evangelists of the eighteenth century—the amount and fruits of whose work Mr. Lyle truly says "will probably never be known till the last day"—to the long roll of British Saints, already swollen by four hundred Christian martyrs and numerous other bold confessors of the faith in the fifteenth and sixteenth centuries. They need no Roman "canonization." Their cherished names appear incomparably more lustrous without it. But, mark reader, that their work—taken up as it was by those succeeding them, and after a while seconded by the dissenting bodies, whose flagging zeal they stimulated—issued in the triumph which proved so complete by reason of that very

* *Lessons from English Church History*, p. 25. By the Rev. J. C. Ryle, B.A. One of the latest publications of a writer who seems providentially raised up to give a vigorous and healthy impetus to the public mind, as well as to inform it on those *first principles* which the most highly educated of the laity are apt to overlook. This is done by Mr. Ryle, not only in his larger expository "Thoughts" and historical treatises, which are concise and skilfully constructed, and in those episodal and biographical narratives whose charming style gives them such wide popularity, but in an astonishing multitude of tracts and leaflets, whose particularly seasonable character, terseness of diction, and the striking facts and proofs with which they are studded, well adapt them for gratuitous circulation among all classes—as well the higher and middle as the working classes.

† *Ibid*, p. 27. ‡ *Ibid*, p. 28. § *Ibid*, p. 29. For a series of most interesting and valuable notices and remains of those trained in the Established Church who had "saved English Christianity" just a hundred years previously, the reader is referred to Mr. Lyle's "Pages from old Divines" in *Evening Hours*. "Men of this sort," he writes, "are precisely the men of whom little is known after death; the stream of fashion and popular opinion runs against them." As at least *fashion* does now unfortunately against those clergymen who fearlessly withstand semi-popish episcopal dictation in the betrayed and luckless diocese of Winchester.

alliance between Church and State which some of the latter now propose to sever. Keep *that* fast ever before your mind! The teaching of these later apostles being in strict accordance with those Articles, Formularies and Standards which the State was sworn to uphold, our clerical revivalists had—on the one hand, constitutional law and undoubted precedent all on their side—on the other hand, a close sympathetic union with the whole body of orthodox dissenters.

And such is still the state of things. By God's Providence, this is still our strength as a protestant people. This, and this alone, now saves Christianity in Britain, and shortens the arm of popish propagandism. Our oneness in doctrinal essentials with all evangelical nonconformists is complete, and practical union and co-operation with such is happily returning. "All our natural affinities," says Mr. Garbett, "are with them." Nay, there is not, says Mr. Lyle in substance, a sensible evangelical churchman who would exclude from the Church's pale either of the three old-fashioned schools of "high," "low," and "broad"—the sacerdotal ritualist being the only alien; and "we remain in the same communion with the sacerdotalist (adds Mr. Garbett) because we believe that we, and not he, are the true representatives of the Church of England; and so long as we have the fences of the law as involved in Establishment to protect us and to appeal to, we will not, dare not, even for the truth's sake, surrender the position to him. Take away the protection of Articles and Formularies legally established and capable of being legally enforced, and the case would be very different."*

What its probable, if not inevitable consequences, as vividly portrayed by Mr. Garbett, it is out of our province to detail. Enough, that not the least calamitous of them would be *division*; "and in that division," says this logical reviewer, "the final crumbling down of the Church, like a building sinking on its foundations, and the extinguishing the bright light with which she has hitherto held up the Word of Truth before a grateful world." Who that is concerned for the future of Britain, nay for the future of Christianity itself—although trusting implicitly to the divine promise that good will *eventually* spring out of evil, even the greatest of national trials, such as that now looming in sight—does not feelingly respond to the wish, "If such a day of calamity is to come, may I never live to see it!"

May it be averted? Not unless the exhortation and accompanying example of Bishop Ellicott be industriously followed in every English diocese—"a bishop," says Mr. Merewether, "unafflicted with those perturbations which trouble many churchmen, and as good a bishop as has ever occupied the see of Gloucester."—viz., that "the time has come for the members of the Established Church and Evangelical Nonconformists to work heartily in a common sphere; his own conviction of the necessity of which—a conviction shared by other

* *Christian Advocate*, July, 1871. Mr. Lyle, in saying, and saying truly, that the Church of England is sufficiently comprehensive to include in her pale, high, low, and broad churchmen, does not, we feel warranted in hinting, thereby endorse the semi-papery of a Laud, a Montague, or a Cosin, nor indeed of any of the less extreme, though unsound, Anglican expositors of the Caroline period (see his *Laud and his Times*, *Bishops and Clergy of Other Days*, &c.). The latter's "high" churchism was chiefly obnoxious from its intolerance, nor, in truth, are either of these parties exactly represented in our day; while of the more moderate "high churchmen" of a later period, down to Bishop Phillpotts, Mr. Lyle gives proofs, in the Supplement to his *Lessons from English Church History*, that their views of the real presence in the Eucharist are diametrically opposite to those of the Romanizing Ritualists—the arch-Jesuit Bishop Wilberforce included.

bishops—being, as he devoutly believed, an impulse of the Holy Ghost, now moving powerfully in drawing all such together.”*

An episcopal voice from the other side of the Atlantic sounds refreshingly responsive to these sentiments. “We have,” said the eloquent Bishop Stevens, at a monster gathering for missionary purposes at New York, “an apostolic ministry, but our strength is not in that; the Seven Churches of Asia had this, yet they are now voiceless and in ruins. We have the sacraments of Christ’s own institution, but our strength is not in these; for the Church of Rome has these, yet ‘MYSTERY, BABYLON, THE MOTHER OF HARLOTS,’ is written on her forehead. We have an almost Heaven-inspired liturgy, but our strength is not in this; the Oriental Churches had these in their fulness and beauty, yet are they shorn of their strength, and lie helpless in the lap of a Moslem Delilah. Our strength consists in holding by faith to our Divine Head; and the moment that *that* living alliance is lost, though all else may be preserved, any Church has but a name to live, and is spiritually dead. . . . Remember, fathers and brethren, that He who bought the Church with his own blood must support it with his almighty arm. *And when this support is vouchsafed to the various Churches of our land and world, how beautiful the sight! how glorious the result!* No moral power misapplied by intestine broils, no mental force wasted in the strifes of controversy; but shoulder to shoulder, with shields locked together like the band of Leonidas, they present an unbroken phalanx, marching forth as the sacramental host of God’s elect, whose battle-fields are human hearts, whose weapons are forged in the armory of Heaven, whose trophies are regenerated souls, whose triumphal arches are the temples of God, and whose peans of victory shall be sung with ten thousand times ten thousand voices before the throne of God and of the Lamb.”

A noble reply this, by a bishop of a disestablished voluntary Church, to the vulgar sneer of those, who, judging others by themselves, are fain to attribute such appeals as Bishop Ellicott’s to the personal selfishness which seeks non-episcopal alliance solely to save the endowments of the Church; shutting their eyes to the unselfish support given by Scotch Episcopalians to the present Established Church of North Britain in its greatest hour of trial, to the cordial fraternization of all but a bigoted section of the American Episcopal Church with her evangelical sister Churches, and to the increased liberality and more pronounced protestantism of the Irish Church since its disestablishment and disendowment. A crushing reply are both episcopal declarations to the yet fouler slander that the Anglican Church is, root and branch, as antichristian as the Roman! Against such malevolent outpourings, conceived in the very spirit of ultramontane popery (which is not confined to the Vatican) we would set the declaration of Bishop Trower in one of his Charges. “If,” said he, “within any part of the mission of the united Church of England and Ireland the present Establishment be done away with, I should myself prefer the establishment (as in Scotland) of some other protestant communion from which I might find it necessary on certain grounds to dissent, rather than lose the privilege as

* We give the substance merely (though the above expressions are verbally accurate) of Bishop Ellicott’s memorable speech on taking the chair at the anniversary meeting of the Gloucester branch of the British and Foreign Bible Society, held in the Corn Exchange of that city, June 5th, 1871. The place of Hooper’s martyrdom, where his beautiful statue reminds citizens of their protestant traditions—the birth-place, too, of Whitfield, a leader in the second great Protestant Reformation.

a nation of holding up on high the banner of the Cross, of declaring the Bible to be nationally, as well as individually, the 'light to our feet, and the lantern to our paths,' and confessing that every rational act should be begun, continued, and ended in sole reliance on the blessing of God, obtained for fallen man only through the atonement of the one Mediator, our adorable Saviour, Jesus Christ, both God and man."*

Bishop Trower is not alone in so outspoken a declaration. "I feel towards our living faith," said the late Mr. Lucas, "like the other poor creature in the judgment of Solomon, and could cry, 'O, my lord, give her the living child, and in no wise slay it.' Yes, let Christianity live, though it may not acknowledge me as a favoured minister. Let not the sword of the state sever it at once asunder! The opposite cry is most plausible, and has all the sound principle, justice, and equity of modern reform: 'Let it be neither mine nor thine, but let Jews and infidels come in with us and divide it. Divide it with the sword; cut it asunder; make such a separation as shall destroy it.' This is a sad feature now so prominent in dissent, never seen before but in anger against persecution. It is, in truth, a deadly feature! It has done its mischief, but not in the way expected; it has dishonoured themselves. A national voice of worth and excellence in Church and State, among the highest and lowest of all ages and conditions, has silenced for awhile the cry of these infatuated separatists. Many are ashamed of the unhallowed sentiment, and the best utterly denounce it. My hopes are sanguine that there are few who bear a good name that can any longer halt between two opinions. For the evil is become apparent; the spurious claim hath by these destructives, renouncing all preference for themselves, betrayed itself; and now it remains a mark for the Church; she takes it as a test of our common Christianity; it is the shibboleth of distinction by which she proves who is on her side, and who against her; and I trust that the Great Judge will confirm her appeal to Him, and will apply the words to her that his servant did to the true mother, 'Give her the living child and in no wise slay it, she is the mother thereof.'"†

And should such a thing as a transference of state recognition be either possible or desirable—or should it be the only alternative to popish ascendancy—what real protestant would begrudge the established denomination its possession of the entire property of the Church? Under the Commonwealth rule it was held by the Congregationalists, who banished the liturgy from the parish churches; but the people continued their attendance at them; nay, owing to the improved quality of the preaching, they were better attended than before; those who formed themselves into separate congregations as "Episcopals" were an infinitesimal

* *A Charge delivered to the Clergy and Churchwardens of the Diocese of Exeter*, May 24, 1869. By W. J. Trower, D.D., Bishop Commissary. The Bishop adds to the above: "If I do not say the same as to the Roman Catholic Church, it is because my experience on the shores of the Mediterranean has convinced me that the cultus of the Blessed Virgin Mary has, in Spain and Italy especially, been substituted for worship adapted directly to the true and living God; so that while our Blessed Saviour is, in popular apprehension, clothed to the most painful degree with the terrors belonging to his office as Judge of quick and dead, the mediatorial functions of his eternal priesthood are also practically and exclusively ascribed to the Virgin Mary."

† *Observations on the Modern Clergy, and the Present State of the Church*, By the Rev. Charles Lucas, A.M., p. 168. An allusion to Mr. Jay, arising out of a mistake which the venerable author was afterwards glad to correct, is omitted in the above extract; which, it must be borne in mind, was penned just thirty years ago.

fraction, and scarcely discoverable; the parochial system went on as usual. And so it would be again were episcopacy to be changed to parity or to presbytery. It is the *parochial system* (which Bishop Wilberforce, in order to introduce semi-papery by a side door into his diocese seeks to invade) more than the accident of episcopacy, that, to quote Mr. Garbett, "has twined itself with all the institutions of the country." It is, especially in rural districts, the *parish temple*, with its venerable associations, the centre not only of religious worship but of poor law administration, of educational and benevolent effort, of family gatherings, &c., that attracts the great majority.* And it is an undeniable fact that where there is a faithful protestant minister, those are the best ordered *villages* in which dissent is altogether non-existent—provided there is church room for the whole body of parishioners, and the church is conveniently accessible. In some larger communities nonconformity undoubtedly operates favorably both on its adherents and on the ministers and members of the Church Established.

Nor must it be forgotten in connection with this question of disestablishment, that *disendowment* would immediately follow, if it did not accompany it—such being clearly implied on the face of Mr. Miall's Motion; involving a total collapse of the parochial system after a thousand years of uninterrupted existence, for which in rural districts its more honest advocates are compelled to admit that voluntary effort can supply no equivalent. How monstrous the injustice—what a vital stab it would be to the protestantism of the country—how cruel the robbery of the poor—is sufficiently demonstrable when we reflect that "the great mass of Church of England endowments are subsequent to the Reformation," were for the most part "the gifts of personal piety," and that "they do not include any portion of strictly national property."† The infamy of such proposed spoliation is the more manifest when we reflect that—as already shown in these pages—all endowments prior to the twelfth century as well as those bestowed by pious donors since the Reformation, were in no sense popish bequests; while the principle is self-evident that what belonged to the national Church when, by its independent act in the sixteenth century, it became purified from certain accumulated corruptions, remained as much its own as had it unwisely retained such corruptions in its system.‡ All deeds of endowment, as well during the intervening period of papal usurpation as before or since, conveyed the gift, not to the Pope of Rome and his sect, but to the "Church of England," of which the Crown, or the local bishops for the time being, or the appointed patrons, or "rectors" clerical or lay, or the parishioners themselves, were made immemorially the trustees.

So far then from deeming it "expedient at the earliest practical period to apply the policy initiated by the disestablishment of the Irish Church by the act of 1869 to the other Churches established by law in the United Kingdom," which was Mr. Miall's motion in the last Session of Parliament,—the people of England (unless the arbitrary exercise of the royal prerogative be again brought

* *Christian Advocate*, July, 1871.

† As an illustration: in the case of a permanent endowment to a presbyterian chapel in Wilts, the congregation of which at a later day rejected infant baptism as an "unscriptural" ordinance (i.e., became "baptists") the Judicial Committee of the Privy Council—on an adverse petition from the two or three who, adhering to the presbyterian standard, had withdrawn from the chapel ministrations—confirmed the successors of the original trustees in their claim to the said endowment. Yet paedobaptism is scarcely so black a heresy as image-worship, or the mass, or purgatory, etc.

into use to defeat their patriotic wishes and feelings) will—if not helplessly infatuated, or sold, body and soul, to a revolutionary faction—sturdily resist such application of the policy in question. For what *was* the policy initiated and *who* were those who initiated it? Oh, shame and humiliation for the name and character of Protestant Britain, past all example in her history! Shame on a puissant nation that was wont in days gone by to set the first example of independence and honesty! Blush England, and hide thy head; haul down the red-cross flag that led thy sons to victory against combined Italy, Spain and France—yea, all confederated popish Europe—when thy Protestantism was threatened! Blot out of thy annals, and banish from thy memory and the knowledge of thy sons, the defeat of Spain's "Invincible Armada," with the traditions of 1688! The "policy initiated," by the distinct admission of its perpetrators, made in the halls of legislature, and made without a sign of shame, was, in its principal act of robbery and its appropriation of the spoils of a Protestant Church to the priests of Ultramontane Rome, the conception of an intruding PAPAL DELEGATE,—the same who watched its closing consummation from the steps of Victoria's throne, while a grim smile of triumph lighted up his cadaverous visage; he it was who, admitted to the close confidence of the Minister at every stage of the iniquitous legislation of 1869, and instructed by his co-delegate of Dublin, stipulated for those large appropriations to the papal garrison of Ireland which every Liberal candidate had at the previous election solemnly promised should *not* be made,—and who not only conditioned for these but at the last moment claimed, and obtained by promise, for that garrison an *additional six or eight millions of "surplus!"*

And the man who had originally suggested this latter sacrilegious appropriation, and whose wish, coupled with that of Doctor Edward Manning, prevailed with the Ministers of a Protestant Queen, was EDWARD MIALI, M.P.; the self same Mr. MIALI who, emboldened by his unexampled success in directing the action of a Governmental majority in one session of Parliament on a question relating to Church property, coolly proposes in the next session that "the policy so initiated," and initiated by *himself*, shall be "applied to England and Scotland!"

But, though long-suffering and prone to be hoodwinked, and then most mercilessly plundered, there is a limit even to John Bull's easy credulity, as well as to his powers of endurance. As Mr. Lucas expresses it: "The spurious claim hath, by these destructive, renouncing all preference even for themselves, *betrayed itself*, and now it remains a mark for the Church; she takes it as a test of our common Christianity; establishment or disestablishment is the shibboleth of distinction by which she proves who is on her side, and who against her."

A comprehensive scheme of *Church Reform*, such e.g. as Mr. Disraeli proposed, and his Commissioners had, with great care and wisdom, prepared for the Irish Church—and which would, we confidently believe, in a very few years have secured peace and real contentment in the Sister Island, while baffling by its equitable provisions and its healing effects the most active machinations of an ultramontane faction,*—*that we grant to be both expedient and indispensable*

* Files, within reach, of the *Tablet*, and the *Dublin Review*, during several earlier years of the agitation for disestablishment, completely sustain the above view; as well as that down to 1869 it

but to *that* both the parliamentary nominees of the papacy and their serviceable allies the "political dissenters," for reasons sufficiently obvious, refuse to be parties. *Appropriation* (succeeding robbery) is the aim of the former; the imaginary boon of *Equality* that of the latter; *Destruction* is the battle-cry of both.

Let not any hypercritical reader complain that the last few pages are a digression from the subject of this chapter as notified in its heading. The preceding reflections, though incidental, are not only suggested by our mention of the anciently regal character of the British Church, but they are necessitated by the threatening circumstances at this moment surrounding her. Indeed, we only connect her present with her glorious past when, in reviewing the latter we glance at her intermediate annals, the contests she has had to sustain and which she has providentially surmounted, and her present perilous attitude—assailed on one side by the well marshalled forces of the papacy, on the other by generalising secularists.

Returning, then, to our line of argument respecting the marks of the Christian Church in mediæval times, and the question of "succession," in the Romish sense, with all its corollaries, being got out of the way as only an embarrassment and a snare, we proceed to dispose of the second one regarding the *Catholic* Church of the middle ages; in reference to which let us observe that not only do recent events necessitate the abandonment of the title "pope" as applied to any Bishop of Rome before the Latin Patriarchate became forcibly papal in its government and economy, but likewise that of "catholic" as applied to those portions of it, however large they were, which from the same date remained attached to the Roman see.*

There can be but one Catholic Church in the world; and the definition which

was *not* the Roman Catholics generally of Ireland who asked for, or expected, or even desired, to witness *disendowment*, but only (on their behalf) the Liberationist party in England; following whose counsel—readily taken up and seconded by Dr. Paul Cullen—the Gladstone Government acted altogether in excess of what the great body of Irish Romanists either anticipated or wished. So true is Gavazzi's remark that Romanising Anglicans are more papistical than born-and-bred Romanists; evidenced by the abstention of some of the old R. C. peers from voting for Mr. Gladstone's bill, and the adverse vote of one at its every stage in the Lords; while a full half of those of their order who reluctantly divided, gave a silent vote. The next step, we are informed (and believe it), will be to admit the *de facto* papal legate to the Privy Council—following the appointment of a red-hot ultramontane Anglican convert to the office of Postmaster General.

* It was a shrewd conceit of the papal controversialists after the Reformation to start the fiction that their head heresiarch's popular title was derived from *pater* or *papa*—there being no such word as the latter in any Latin dictionary. That this was a vulgar interpretation of it even before that date is true enough, but the word from whence it springs (quite distinct from the Oriental title) is, as every schoolboy ought to know, *papa*: "the priest who slew the victims, and offered them up when slain." "A sacrificer; he that had the care of the fire, incense, water, wine, salt-cakes, and, utensils; brought the victim to the altar, and gave it the blow." (See Ainsworth, Riddle &c.) And the title, thus *correctly* derived, is significant enough; for during and since Pope Cont's time it has been the peculiar function of this sanguinary head-priest to bring Christian victims to his blood-stained altars, and to give them the first blow. The Moloch of Papal, or Popal, Rome has in his own person, or through his accursed agents, slaughtered altogether some 50,000,000 of such human victims. "Black as were the events of the last few months in Paris," said the Rev. Daniel Anthony at a public meeting of the London City Mission, "the Bartholemew Massacre was incomparably blacker, and from that dark work of the Jesuits France has been suffering ever since—now three hundred years—and will continue to suffer until it return to the Saviour." Athelism (begot of Popery) may, in the reckless desperation of disappointed Utopian schemes, enact strange and monstrous deeds, such as Paris has lately witnessed; but the Papacy, as Mr. Anthony truthfully attests, has "incomparably" exceeded them in cruelty.

St. Pacian, in the fourth century, gives us of this term is extremely simple. We quote from one of his Epistles as we find it in Berington and Kirk's great standard work *The Faith of Catholics*: "Christian is my name, but Catholic is my surname. That names me, this describes me.* By this I am approved, by that designated. And if at last we must give an account of the word catholic, and express it from the Greek by a Latin interpretation, catholic is 'everywhere one' (*ubique unum*), or, as the more learned think, 'obedience in all'—all the commandments of God. Therefore he who is a catholic, the same is obedient to what is right. He who is obedient, the same is a Christian, and thus the catholic is a Christian. Wherefore our people when named *catholic* are separated by the appellation from the heretical name."†

At that early period of the Church's history when Pacian wrote such was undoubtedly the received definition of the title; and it came into vogue, as he informs us, "when, after the Apostles' days, heresies arose, and, under divers names, strove to tear and scatter piecemeal the dove of God and his queen" (not the "Queen of Heaven"), and when "the apostolic people required a peculiar name to distinguish the unity of the people that had not been corrupted, for fear lest the error of a few might tear limb by limb the unstained virgin of God." The first extant writer who used this word "catholic" was Ignatius, in the second century, who, in an Epistle to the Church at Smyrna, writes that "where the bishop is, there let the multitude of believers be; even as where Christ is, there is the Catholic Church." Again, in writing to the Church at Ephesus, he says, "The bishops, who have their stations *at the utmost bounds of the earth*, are after the mind of God."

And such was unquestionably true of the Church in the second century. Its government was universally episcopal, and its bishops were planted in every part of the world.‡ Nay, such was the case in the apostolic age, even before St. Paul visited Rome and Western Europe to confirm and set in order the Churches there planted by the disciples who had preceded him, following the dispersion that took place after Stephen's martyrdom, when only the Apostles were left at Jerusalem, and the other disciples "went *everywhere*, preaching the Word." "Their sound," he says, "hath gone forth into all the earth, and their words unto the ends of the world."

* *Christianus mihi nomen est, Catholicus vero cognomen. Illud me nuncupat istud ostendit: hoc probor, inde significor.*

† *Ep. i. n. 2-4.* See also *Gallaud. t. vii., p. 257.* We quote all of the passage that forms its gist. St. Pacian in it points to the very names of different heretical sects of that time, none of them in any respect answering to either of the evangelical denominations of this day, as *prima facie* acknowledgments of their being separated from the one universal Christian or Catholic society which continued in the apostolic doctrine and fellowship; hence of their schismatic character and attitude. "Suppose," says he, "I entered this very day into a populous city, and found there Marcionites, Apollinarists, Cataphrygians, Novatians, and others of the same sort, all calling themselves 'Christians,' by what name should I be able to recognize the congregation of my own people, were it not from its being called 'Catholic'?"

‡ It may be well to remark here that, neither was the episcopacy referred to by Ignatius, nor by any early Father of the Church, in all cases *diocesan* episcopacy, nor is diocesan episcopacy once mentioned by them as one of the essential marks, or notes, of the Church Catholic; much less is there a single verified sentence or a solitary expression in any Christian writer of the early Church that speaks of Rome as the centre of catholic unity. Diocesan episcopacy is *recognised* by them, as consistent with it—nothing more; and what more is wanted? Many of the bishops were so in a sense not dissimilar from the ordinary pastor of a church, or parish, as under the present economy of the Presbyterian or the Congregational body. Hence parish is an older word than diocese.

So that we have Scriptural, confirmed by patristic testimony, as to what constituted "the Catholic Church" when first the prefix came into use, and for long centuries after its adoption as a designative appellation. The "Catholic" Churches were the Apostolic Churches, and the non-catholic Churches or Societies, were those that had lapsed into fatal heresy—Gnosticism, Manacheism, Arianism, &c.—and were therefore disowned by the evangelical pastors and congregations.

Let us, then, now see what *was* the standard of orthodoxy which, by general consent, evidenced the possession of that catholicity which entitled any so-called "Christian" congregation to the honoured appellation of Catholic?

One authentic definition, accepted by papists as well as protestants, will do as well as a score; and so we select that which is given by the celebrated St. Cyril of Jerusalem, who flourished in the fourth century; both, as not only is it one of the most comprehensive we can find, but because Cyril was bishop of that first and "mother" see whose traditional priority and "prerogative of honour," accorded to its occupant as holding "the first rank amongst the bishops of Palestine," was confirmed by the General Council of Nice in 318. St. Cyril succeeded to his see in 350, and died there in 386. Most of his works are extant; nor does any other early writer give a more definite summary of what was then regarded as essential to catholic faith. These are his words, copied from a Romanist version:—

"The faith which we rehearse contains the following, 'And unto one baptism of repentance for the remission of sins, and into one holy Catholic Church.' Now it is called catholic because it is throughout the whole world, from one end of the earth to the other; and because it teaches, universally, catholically and completely, all the doctrines which ought to come to men's knowledge concerning things both visible and invisible, heavenly and earthly; and because it subjugates unto godliness—or to the true religion—the whole race of men, both governors and governed, learned and unlearned; and because it *universally* treats and heals every sort of sins committed by soul and body, and possesses in itself every form of virtue which is named, both in deeds and words, and every kind of spiritual gifts. And it is rightly called *Church*, because it calls forth and assembles together all men." *

This description, while it cannot by any construction be applied to the various forms of spurious Christianity which were in Cyril's time pronounced heretical, so placing *them* outside the catholic pale, *does* however apply with sufficient exactness to the churches, societies and connections, constituting the great body of evangelical protestants in our own; and, looking at the nature of primitive episcopacy, we have no hesitation in saying that were St. Cyril now living, he would, without scruple, include the latter in the true Catholic Church of the nineteenth century—as sure we are that he would rank the present corrupted and utterly apostatized Latin Communion as non-catholic, and radically heretical.

Times, however, have altered; and the retention of the name Catholic by the latter, with the prefix of "Roman"—which was Rome's addition, not primarily that of the Reformers, nor of any protestant—coupled with her denial of the single appellation to every other Christian body (which grotesque fiction hosts of protestant writers unwisely—some ignorantly—accepted,) has

confused men's minds on the subject both of what the word *catholic* really means and who are entitled to appropriate it. Whole communities of protestants, retaining the symbols of the Apostles' and the Nicene Creed, even of the Athanasian,* have been led to regard the word *catholic* therein occurring as almost an anachronism, if not a vestige of "popery;" ignorant, poor souls, of the fact that the words they formally recite were composed and publicly used many centuries before popery had any existence.

But greater still is the inaccuracy of using the term *catholic*, as some of our school historians do, whose example is mischievously followed by a few professedly protestant journalists, as the antithesis to *protestant*. In so doing, these unthinking writers concede by a stroke of the pen *every thing* to Rome; whose agents are too glad to avail themselves of a vulgar mistake, and who have made, as they daily contrive to make, profitable use of the real or intentional blunder. Admit, say they, that *we* represent the Catholic, the once universal Christian faith, and that your's is a novelty of modern date and a mere negation, and we ask nothing else on *your* part. There is a traditional and ingrained preference amongst all ranks of people in England, especially those of the higher and wealthier classes, for what is old and national; and *we* will take upon us to instruct troubled minds in the articles of the old and catholic religion; *we* will prepare the ingredients of the (poisoned) chalice which *you* have already commended, and present it to the lips of these interesting inquirers whose (morbid) cravings have already, through *your* kind instrumentality, made them more than half converts.

The object of which misapplication of terms on the part of such men as Mr. Douse (Solicitor General for Ireland) and several—happily not all—of his ministerial colleagues, when opposing the abolition of religious tests in the University of Dublin, and on other occasions, is plain enough—except to the wilfully blind or stupidly ignorant of their parliamentary auditors.† It is explained by the memorable pronouncement of their chief that "Protestantism is the negative, Roman Catholicism the positive." Sharing in such honest conviction (as must, for their own credit, be assumed), they are quite conscientious—our belief is that they, and many other nominal "protestants" who mis-"represent" English constituents, *are* sincerely conscientious—in their scheme for making ultramontane popery paramount and supreme in Ireland, and ultimately in Great Britain. The facts of history being carefully eliminated from the teaching in all colleges and schools exclusively popish, a whole nation may thus

* On account of its damnable clauses, wisely dropped by the American Episcopal Church. It was prepared to meet a special emergency, and is at least *unnecessary* in those Churches which recite the two other Creeds, and are, by their Articles and Confessions, sound on the dogma of which it is a definition. Being rather a theological thesis than a simple act of devotion easily apprehended by the uneducated, its disuse in public worship is very much to be desired in our own Church.

† See the debate on Mr. Fawcett's motion for the second reading of this bill. Aug. 2nd, 1871; to which, we affirm, the bulk of the Irish R.C. laity are *not*, despite Sir Rowland Blewett's contrary assertion, at all opposed—no, nor are the secular priests, as a body. By a miserable trick it was "talked out." Pity, that men of Mr. B. Hope's views, however abstractedly right, do not see that their opposition to it, now that a similar measure has become law in England, *only* strengthens the hands of the ultramontanists. Like the Liddons and the Gregories in the clerical ranks, they really do the work of Rome—not of the Church. They were better to take counsel of practical statesmen, like Lords Salisbury and Derby. In this debate Mr. Plunkett completely scattered the laboured sophistry of the Premier to the winds. His speech was masterly! While Mr. V. Harcourt, by his wit and apt illustration, transfixed the Government in a dilemma.

be bred in the belief that popery is catholicity, and evangelical catholicity, such as the disestablished Church of Ireland represents, is damnable heresy. But, while we give a British Minister and his Irish colleagues full credit for such conscientiousness, we are forcibly reminded of a clever writer's remark that "There are cases in which conscience is not only passively but actively evil. It is bad for conscience to be defective, but it is much worse for it to be erroneous. Who can number the crimes and miseries which have flowed in upon the world from this polluted source? It has contrived to turn even the virtues of mankind against them. When conscience is alive and active, and yet spending all its energies in mischief, who can estimate the amount of natural and moral evil which it may produce? The more faithful a man is to his convictions, if those convictions are founded in error, the more pestilential and ruinous will his influence prove."*

It is greatly to be feared that the Irish policy of the present Government will furnish another, and a terrible, illustration of the admonitory truth here forcibly presented. Only let that policy proceed to the settlement of the Educational Question in accordance with the astounding demands of the Vatican (through its chosen and trusted delegate); only let it be completed, as in the case of the Irish Church, under Jesuit counsel,—and Dublin, with its Gullens and Lavelles, will speedily become another New York; London, in due time, following in the wake of both. Let not the reader start with incredulous impatience. It is an actual fact that within fifty-three years there were in the whole State of New York, with part of New Jersey, only "some thirteen thousand Roman Catholics (chiefly Irish labourers, drawn by the public works), with three Jesuit-fathers and one secular priest."† But the "garrison," though with so small a staff to begin with, having none but poor supporters, and those foreigners—having also, under a "religious equality" system, contrived to obtain a preferential support, with large money grants, from the State Legislature—has thus early acquired a virtual ascendancy, which, as lately seen in a bloody civic contest, they are impatient to assert in a manner the most despotic.‡

* *On the Nature of Conscience.* One of an admirable series of Sermons by the late Daniel Sheppard Wayland, A.M., of Bassingham, p. 326. Mr. Wayland was editor of a library edition of Paley's works, and some smaller publications; all marked, like those of his greatly distinguished nephew, Dr. Francis Wayland of America, by pure originality of thought and clear enunciation of views, which are as catholic as they are philosophical. How strikingly applicable the quotation above is, or may be, to the monstrous project of chartering and endowing Cardinal Cullen's embryo "university," the spoliation of Trinity College, remodeling the National Board, and, in a word, the whole scheme of projected Irish Education, may be inferred from the following quotation from Maldonat, the Jesuit commentator and theologian, whose works are standard at Maynooth:—

"They who deny that heretics are to be put to death ought much rather to deny that thieves, much rather than murderers, ought to be put to death; for heretics are so much the more pernicious than thieves and murderers as it is a greater crime to steal and slay the souls of men rather than their bodies."

That it will be denied by some Jesuit mouthpiece in Parliament that Maldonat "is, or ever has been used at Maynooth," is as probable as that the same burning lie should have been uttered, and that by a "secular" bishop, in reference to Dens. In a "Church" that dispenses its members from speaking the truth, and sanctifies *perjury* when advantageous to its interests, nothing less may be expected. The *fact* nevertheless remains untouched.

† *Shea's Catholic Church in the United States*, New York, Edward Dunigan, p. 384.

‡ From the *Philadelphia Inquirer*, an old and respectable organ of the "Republican" party, we learn that "Certain Protestant societies, composed of men claiming to be citizens of the United States, proposed to celebrate the anniversary of the Battle of the Boyne by a procession through the streets of New York; and certain other Irishmen, Roman Catholics, also claiming to be citizens,

And the question naturally arises,—what *instrumentality* have the Jesuits employed in bringing about such almost incredible results? From the popish author we have quoted we learn that nuns, nuns' schools, and houses of "charity," have been the principal and most efficient agencies in the work of changing New York from a protestant to a popish city. Let Londoners who, for its greater *cheapness*, send their daughters to convent schools, who open their houses (the basement suite) to "little sisters" and the whole tribe of professional mendicants attached to "Houses of Nazareth" and "Hospitals of Mercy," look this rather "suggestive" fact well in the face! See, ye unsuspecting protestants of Camberwell and Clapham, of Hammersmith, Kensington, Camden Town, Haverstock Hill, Hackney, and now of select Belgravia and Tyburnia; see, ye readers of the *Post* as well as the *Telegraph*, what fifty-five years' steady persevering labour on the part of Ursulines, Sisters of Notre Dame, of St. Teresa, of St. Vincent, of the Good Shepherd, of the Sacred Heart, of Mercy, and of Charity*—all working systematically together, under priestly direction—see what they may effect, as well, Mr. Shea shows, in the way of "conversions," as by thorough tillage of ground already popish. See only what the "souper" system, so vehemently denounced by *Irish* priests, may accomplish, when once set in operation by papal agents on protestant ground; protestants themselves (exquisite device!) being made the liberal purveyors and ministers in the work of protestant apostacy! A lesson this for those who would here legalize convents and monasteries both; nay, who would (like the *Telegraph* editor) exempt "charitable" nurseries of incipient proselytism and domestic espionage from the payment of poor's rates! In what respect, we ask, is Hammersmith so *very far* different from what Haarlem was, with its rate-aided district schools and flood of cheap literature, that "little sisters" may not, with the similar *entrée* of all the houses in the neighbourhood, work as

openly threatened that if such intended public manifestations were made, they would kill every Orangeman found in the ranks. . . . Custom makes law, and the right to hold street processions is a custom never before denied to any respectable body of citizens. In this instance Mayor Hall has yielded to threats. He has surrendered the honor of the city to bands of organised disorderlies." "The city authorities," says the *New York Times*, "find their masters too much for them; they dare not disobey the commandments of the Irish Roman Catholics." "Yet," says the *N. Y. Sun*, "some weeks ago the 'host' was carried at the head of a solemn procession in Williamsburg" (a *N. Y.* suburb). And the impartial editor of the *Boston Journal* frankly testifies that "the Orangemen have the greatest claim upon our laws for protection, for they have always respected them most fully." It may be added that the popish threat was carried out, in its first stage; but, protected by a formidable military and constabulary force, the "massacre" resulted in a street conflict, in which some fifty persons lost their lives and more than double that number were seriously wounded. "Last year," the *Boston Advertiser* informs us, "the same brutal ruffians attacked a peaceful picnic party of protestants;" when it appears the cowardly assailants had it all their own way, and left some of their helpless victims dead on the ground. Such are the beginnings of religious warfare where perfect "religious equality" exists, and priest-led populations begin to feel their power, and to scent heretical blood. Always treacherous as the sea, and cruel as the grave!

* We give above the list of New York sisterhoods, but in London we are more favoured; the following being represented: Sisters of the Assumption, Carmelites, Sisters of St. Paul, Sisters of St. Vincent, Dominicanesses, Dames de St. Andre, Daughters of the Cross, Faithful Companions of Jesus, of the Good Shepherd, Sisters of the Holy Child Jesus, of the Holy Sepulchre, of Jesus and Mary, of the Poor, of the Immaculate Conception, of Marie Reparatrice, of Marie Auxiliatrice, of Mercy, of Misericorde, of the Precious Blood of Nazareth, of Notre Dame, of Notre Dame de Sion, of the Schools of Providence, Ursulines, Congregation of Mary, Third order of St. Francis, Servants of the Sacred Heart, Sante Union, Poor Clares, Bon Secours. Total, TWENTY-NINE. The papal garrison in London alone is also represented by FIFTEEN communities of men. FORTY-FOUR strong posts, all within the chief citadel! "To your tents, to your tents, O, Israel!"

successfully for their priestly employers in that and in other metropolitan districts? Charity, *real* charity, has nothing whatever to do with it. Popery creates pauperism, and then uses it as an effective arm of support and aggression. Where its "charitable" houses most abound, there notoriously mendicancy increases. And were the hypocritical plea admissible, "we have yet to learn," says Dr. Wylie, "that the protestant women of England are less tender-hearted than the foreign *élèves* of Archbishop Manning, or that the wives and daughters of Great Britain are less fit, or are less disposed, to tend the sick than are those dark-veiled and yet darker-visaged nuns who now show themselves in our streets."*

Here let us remark that the United States of America—a purely political confederation of provinces, diverse in their origin and history, coming together with varying ecclesiastical systems, and inviting those of every creed under heaven to its shores—furnish no sort of analogy by which the question of disestablishment in England can be tested. We are loth to take opposite sides to the admirable Newman Hall on this question, whose opportunities of observation, derived from a brief visit to the country in which everything coming under his notice appeared in its best aspect, were however too limited to qualify him to pronounce a final judgment thereupon. And were the comparison admissible, what a lesson may not be learnt from the increasingly preponderating influence of popery, not only in the boundless west, where the keen foresight of the papal agents has, by enormous land purchases and their encouragement of immigration thereto, anticipated a virtual ascendancy, but whose influence threatens to be paramount in the thickly peopled sections of the east—particularly in the Atlantic cities.† In the United States (as in our Colonies) Popery and Infidelity work together; and it has *yet* to be seen, the problem has *yet* to

* *Rome and Civil Liberty* p. 214. We are simply dumb-struck at the recent judgment of Vice Chancellor Wickens in the case of *Cox v. Manners*, at which the popish journals are in such ecstasies of delight! A judgment given in the teeth of Statute Laws affecting conventual bequests, but in anticipation, as we suppose, of their early repeal, as impliedly recommended by the Government Committee on Convents and Monasteries. Even in Ireland, in 1864, an adverse judgment was pronounced by the Court of Chancery in a case precisely similar! This startling judgment, with the shameful repeal, in a manner the most clandestine and contemptuously disregarding of the protest of Scotch members, of the wholesome Law of Mortmain in Scotland, are among the first fruits of the late Report by the Government Committee on Monasteries and Nunneries—significant of what is to follow in 1872; unless in the meantime Mr. Gladstone—cured by recent events of his incipient popery, and falling back upon his earlier religious convictions—reverse his policy, and throw himself upon the protestantism and patriotism of the country in manfully facing the consequences, be they what they may. This *will* secure Ireland's respect—aye and her loyalty—and may yet effectually disarm her only real enemies, the ultramontane section of her priesthood.

† The late President Johnson and suite attended the closing ceremonies of the "Second Plenary Council" of the R. C. Church in the United States, in October 1866, occupying a place near the altar at high mass. The "sermon" by Dr. Kenrick (lying before us) preached on the occasion sets forth the exclusive warrant of the Papal Apostacy to the spiritual oversight of American citizens—claims for its bishops "universal jurisdiction"—for its priesthood the power of "working miracles, restoring the sick and lame to health and vigour, and the dead to life"—supernatural illumination in teaching and preaching—and, in emphatic terms, denies to those out of communion with the papal sect, not only the *commission* and the *capacity* to exercise any ministerial function, but the impossibility (on account of such separation) of their possessing the *personal sanctity* which is the exclusive gift of the former. Following this fanfaronade of quackery and slander is a fulsome address, made by one "Archbishop" Purcell, to the "Apostolic Delegate," after reverend obeisance before the latter's "throne," in which special praise is accorded to his published "books, lectures, and sermons;" said books lectures and sermons being, as is well known, remarkable chiefly for their intense ultramontaniam. But the degradation—may we not say the national degradation, represented as the Republic was by its Chief Magistrate—was rendered complete, when the papal legate

be solved, whether, with two such arch-conspirators against the Federal Constitution of Washington and the Fathers of Republican America, its boasted "religious equality" will outlive the present century; whether, in fact, it is not doomed to an earlier extinguishment. The growing political influence of the papal priesthood—their daily augmenting landed possessions*—the multiplying religious houses, under their absolute control, giving the education of numbers of nominally protestant, Socinian, and nothingarian youth into their hands—the steady influx of Irish, and not a few German papists: all these circumstances combined, indicate the approach of a dominant sect, which will belie its own traditions and its essential principles if it do not, as fast as it shall acquire the *power*, suppress religious action in others. As it is, popery is virtually in the ascendant in many parts of America—places where protestantism shows but a timid front, and is kept in ignoble check by an overshadowing influence of priestcraft and compromise.

The proportionate increase of papistry in the United States by immigration and proselytism—exceeding by full two-thirds that of any other religious element—is a subject of as much exultation to the papal agents as of anxiety and dismay to all the friends of Christianity in that country; destined as it inevitably is, and that within a single generation, to exercise an influence which will be emphatically world-wide. It suggests to all of the protestant name who are heartily affected for the future of their country an encreased and more systematic coöperation amongst themselves—a result *so far* advantageous for the good cause of Christian Catholicity. But even this strictly self defensive action is marred in its achievement, so far as the Episcopal Church is concerned, by the absurd party strife between "high" and "low" in that single communion: a mere contest about words and definitions, for which there is no earthly warrant (as in England), possessing as American "Episcopalians" do their own Synod, whose action is wholly unfettered, and by which body their formularies were at the time of the Church's independent organization purged of those objectionable phrases and rubrics whose unfortunate retention in the English Ordinal has given rise to our own difficulties.† The profitless controversy (useful enough in its day), operates in a variety of ways for the sole benefit of the papal propagandists. These point triumphantly to the spectacle of a Church, claiming an "apostolic" origin, unceasingly divided against itself, and so unfavourably contrasted with the Church of Rome (which at least presents an aspect of union to the *world*), while largely recruiting their own ranks from

(for such Archbishop Spalding temporarily was), closing the histrionic performance, "raised his hand to bestow the papal benediction on that vast and kneeling multitude." What hinders a similar exhibition in London, following disestablishment—Royalty taking the same part in the show as was here assigned to the chief Executive official! Will it be for the gain of Mr. Miall's denomination? We think not.

* The utility—nay, the absolute necessity—of episcopal and parochial endowments, has of late been energetically advocated by the ably conducted *Episcopal Register* of Philadelphia, if only as "a provident provision against increase of population, and the removal of people from old central residence to new points." In the *Church Journal*, of New York, another trustworthy organ of Episcopacy, we read, under date June 21st, that in a wide district of central Pennsylvania, "church buildings in several instances have been deserted by their former occupants—scattered for want of a shepherd; have been desecrated, put to worldly uses, used for barns, &c."

† If we except a single phrase in the Baptismal office, which, from the lapse of years since the formulary was framed, is liable to misconstruction by those who confuse theological terms in their respective connection, and who altogether overlook the *other* parts of the same office, to say nothing

those of Episcopacy whose tendency is high.* Confronted by such a subtle and formidable enemy, daily gathering strength, each protestant denomination should at least present an aspect, and a not unreal one either, of perfect unity among its members; whilst the *whole*, like unto a well-marshalled army,

of the *whole teaching* of the Church,—or, again, a solitary sentence in the ordination office, the use of which by the consecrating bishop is not only made discretionary by the rubric, but is practically obsolete; if we grant that—simply and solely to supersede such non-critical misconstruction in one case, and to remove a ground of popular scandal (formed on a similar misconstruction of terms) in the other—it were perhaps desirable to modify the former and to wholly expunge the latter; both which we unhesitatingly do concede; as well as that expressions corresponding to the former in the Church Catechism were better (for the same reasons) also modified in form; it still remains indisputable that in no part of the Bible is the spiritual doctrine of the New Birth made to *set aside* the baptismal figure, or ought pertaining to it. On the contrary, Scripture is express: "According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost." (Titus, iii 5.) Conformably with which, the officiating clergyman in administering the *former*, supplicates Heaven, on the recipient's behalf, for the gift of the *latter*. Nothing can be plainer; nothing more Scriptural. The doctrine and the practice are identical in every Protestant and Nonconformist Church; as are both *distinctly opposed* to the popish definition regarding this initiatory sacrament, which makes it "the only instrumental cause of justification." See the whole subject disposed of in the seventh chapter of Bishop McIlvaine's *Oxford Divinity Compared with that of the Romish and Anglican Churches*. As to the Presbyterian Church—some of whose ministers mistakingly take sides with Mr. Cheney—the hymn (approved by the General Assembly) with which the ordinance frequently closes in Scotland, states the above in broader terms than any in the American Episcopal Collection, and as plainly as the language of the Prayer Book.

Let us add, that all mistakes on this, and on some other matters of useless controversy, would be escaped, if only the learned Dr. Wilkinson's hint to "imperfect readers of Church history," and those "half informed" persons who are hoodwinked by the abundant quotations made by Papists and Puseyites from the Fathers, were wisely adopted. Take *e.g.* transubstantiation: "If" says he, "the reader were fully informed, he would find that there was no question at all raised about the presence of Christ's body in the sacrament till long after these Fathers wrote, and that the doctrine of transubstantiation was not broached till a thousand years after Christ, at the soonest. The first definition of this *manner* of the real presence being made so late as the year 1215, in the Fourth Council of Lateran. The half-informed reader of history overlooking this, does not consider that *before* a controversy is raised the use of terms is not so nicely weighed, either by those who employ them or those to whom they are addressed. The Fathers never intended—they *could* not have meant—by such expressions to solve a point that in their days did not exist as such." (*School Sermons, Preached in the Chapel of Marlborough College*, By Matthew Wilkinson, D.D., Head Master, formerly Fellow of Clare Hall, Cambridge.) It is scarcely necessary to remark that the doctrinal allusions contained in the sententious discourses whence we quote are judiciously epitomised within the smallest compass. Hence that the above expression "broached" is understood to refer to the time when the stercorean dispute assumed such proportions in the Church as to become a question of general public concernment; which Dr. Wilkinson correctly fixes at "a thousand years after Christ." Eminently learned in ecclesiastical annals, it were yet obviously unnecessary, as well as unedifying, before such an auditory, to detail the previous stages of this revolting controversy between single disputants. Let us add, that, designed for youthful students in one of our noblest seats of learning, these *School Sermons*, "short and sweet,"—which might be appropriately styled a text-book of practical divinity, embodying as they do the conceptions of a master mind enshrined in language as classic as it is familiar—may be advantageously consulted by many adults. Were all such likewise read in Church history, or only in general history, as Dr. Wilkinson suggests, there would be no more conversions to popery; which makes its harvest more out of popular neglect of this branch of necessary study than any thing else.

* Yet none should know better than American Episcopalians, if only from the published experience of one of their number, now a presbyter of Pennsylvania diocese, that between "playing at papists," with pantomimic "mass" and "confession," and becoming a *bona fide* one, there is all the difference in the world—just that between sporting with fire and getting right into it. Let no one say that the Grandisons, the Colemans, the Berwicks, and their knavish *confresses*, familiar to the readers of *Lothair*, are imaginary portraiturees; except so far as the exquisite limner, for obvious reasons, has been tender of his subjects, and so has indulgently rose-coloured his wonderful pictures. Mr. Connelly's pamphlet (*Reasons for abjuring Allegiance to the See of Rome*), which every British parent should thoughtfully read, has, we are glad to see, been reprinted by the Protestant Evangelical Mission, 14, Tavistock Street, in a cheap form for distribution. Its statements, it need scarcely be added, are thoroughly reliable.

composed of numerous regiments—variously officered and uniformed, but serving under one flag—ought to show an iron front to those foreign emissaries who are already encompassed about the camp of Israel. Only by such a combined resistance, and the sole use of moral weapons in defending their Christian birthright and their civil rights, can American Protestants save their country and themselves.*

This was the late President Wayland's frequent and earnest counsel towards the close of his long and laborious career. A political economist as well as a profound metaphysician,† his comprehensive mind and clear vision foresaw the overwhelming advantage secured by any interest that should predominate in the West. "The country," he said, "is fast approaching a switching off place towards good or towards evil. In determining which way the nation shall be 'switched off,' the west holds the balance of power, and the west is the place for earnest men to work in, to influence the nation."‡ In a letter to his son, after remarking on the "vastly superior national character formed by the Protestant than by the Roman Catholic religion," he tersely adds: "Have you seen Macaulay's prophecy respecting this country? I confess it has made me tremble! It is according to all the wisdom of the past; and unless there are elements of safety in us that do not yet appear, or *there be some wonderful display of divine power in our behalf*, it will be fulfilled."§

We maintain that the foregoing illustrative episode—if such the too critical reader will call it—is no second digression from the subject of this chapter; as it is to the ignorant or the dishonest misuse of terms that the evils at which we point are chiefly, if not wholly, traceable. Were a minister of the Crown from his place in Parliament, or a republican legislator in Congress, or a newspaper editor, to propose or to support exceptional privileges, or a grant of public money, in aid of "the sect (or the church) of papists," or of those constituting the "papal garrison" in our midst, is it at all likely that the auditors of one or the readers of the other would acquiesce in such privileges or grant? But when these preferential demands are made on behalf of the "Catholic Church"—i.e., in express terms, of the only Church of Christ, on earth, the mother and mistress of all Churches, and the parent, though a forsaken one, of every protestant Church and sect,—then the case assumes a totally different aspect. The object is partially gained at the very outset of the appeal; the generous-minded but half-read listener and reader is by the gentlest persuasion tempted to share the sympathy for his "venerable parent" expressed by a protestant rector, as little read as himself in his Church's annals:—

"Behold

The Church of Rome, who here is poor and old :
Use not triumphant rail'ry, or at least,
Let not thy mother be a whore or beast ;
Great was her pride indeed in *ancient* times,
Yet shall we think of nothing but her crimes !

* Such was Bishop Magee's counsel to British Protestants in his late noble speech at Carlisle.

† His *Elements of Political Economy*, *Elements of Moral Science*, and *Elements of Intellectual Philosophy*, are almost as universally used as text-books in America as is his great work *Elements of Moral Science*; which has long taken the place of Paley, and whose reputation is world-wide.

‡ *Life and Labours*, etc., vol. ii., p. 158. "This single remark (writes the Hon. A. D. White, L.L.D., President of Cornell University,) made in 1856, before the Alumni of Yale College, changed my whole life. I gave up law, literature, and politics, and henceforward my strongest desire was to work anywhere and anyhow, at the West, in education."

§ *Ibid*, vol. ii. p. 238.

Exalted high above all earthly things,
 She placed her foot upon the neck of kings;
 But some have deeply since aveng'd the crown,
 And thrown her glory and her honours down;
 Nor neck, nor ear, can she of kings command,
 Nor place a foot upon her own fair land.
 Among her sons, with us a *quiet few*,
 Obscure themselves, her ancient state review;
 And fond and melancholy glances cast
 On power insulted, and on triumphs past."*

The poet's charitable views are in happy consonance with the smoothness of his numbers, and were perhaps suited to the time when protestant England was allied to other powers in restoring the pope to the sovereignty of his "own fair land." A good reason that for his English adherents to remain for the time both "quiet" and loyal. Four years from the date of these apologetical lines saw Anti-christ once more enthroned, when the Union Jack was run up in unmeet conjunction with the Cross Keys on St. Angelo's tower. Contemporary with which, the papal bloodhounds, long held in leash by Napoleon the First, were let loose on the peaceful and loyal protestants of the south of France—aye, loyal to a man to the restored Bourbon—again to enact in great measure the sanguinary atrocities of which those vallies and hills had been more or less the continued scene from the revocation of the Edict of Nantes in 1685 until the outbreak of the Revolution of 1792.† Well may we exclaim with Cowper, a better Christian poet than Crabbe—

* *The Borough.* Crabbe.

† The incidents, personally verified, of this later persecution, are detailed at length in Mr. Wilks's *History* of them, forming two oct. vols. How few are his readers nowadays! Yet the British Government was not morally responsible for the acts of the papal agents, and the discredit of non-interference, when eloquently advocated by Sir Samuel Romilly, rests solely upon the memory of Lord Castlereagh, the Foreign Minister. Lord Sidmouth and the Earl of Liverpool were, in their turn as Premiers, consistently and to the last unbendingly protestant. Nay, had but Lord Castlereagh's measure of R. C. Emancipation in 1799, advocated by a Plunket and a Gratton, and what was more, accepted by the entire R. C. Episcopate of Great Britain and Ireland, which provided those indispensable "securities" (one of which was a royal veto upon episcopal nominations by the pope) which, with strange infatuation, the Duke of Wellington, in 1829, consented to yield—had that well digested measure become law, popery would now be comparatively innocuous within these Isles. Ireland, by the assured loyalty of its R. C. bishops and the suppression of the religious orders, would have been saved a succession of bloody insurrections, and (under a Cullen, with his army of regulars, male and female) a state of chronic hostility to England, now ripening fast into open red-handed rebellion. Indeed, our belief is, that with a wisely framed scheme of national education, wholly Christian but purely undenominational (such as Cromwell projected for Ireland), supplementing the Tory measure, popery would ere this be well-nigh extinct. It was the popular ignorance that made French priests the masters of Louis XVIII.—as they were of the second Napoleon. Note, that the historical school books of Chantrel and Gabourd, in which these villainies are excused, if not applauded, are approved by the "moderate" Bishop Dupanloup, as are the abominable "spiritual" Catechisms of Gaume. See M. Sauvestre's pamphlet "*On the Xth of the Church*;" published in translation by Mr. Mackintosh. Trust no priests, "Transalpine," or "Crisalpine" beyond a short tether, who subscribe to papal infallibility or the temporal power; nay, who are unfavourable to the abolition of clerical celibacy and the mischief-working *confessional*: the odious tribunal, which, says Dr. Wilkinson, "enslaves men's minds, suggests to them an undue efficacy in priestly absolution, and endangers the peace of society." Indeed, we would place the latter among the *primary* tests of a healthy convalescence from popish error. To the whispers of the confessional another day will trace the most sanguinary as well as the most calamitous occurrences that mark the history of religious and of civil warfare. The Annals of Gallicanism are almost as infamous as those of Ultramontaniam—which is saying a good deal. Bossuet revelled with joy at the slaughter of heretics, and the hideous scenes enacted at Nismes and throughout the Gard in 1814–15–16, were directed by priests who were appointed under the Napoleonic Concordat. And viewed as a social question, altogether distinct from its political aspect, every right-minded Englishman cannot but share in the "loathing and horror" expressed by Mr. Ashe (who writes

" Away with 'charity' that soothes a lie,
 And thrusts the truth with scorn and anger by !
 Shame on the 'candour,' and the gracious smile,
 Bestowed on them that light the martyr's pile ;
 While insolent disdain, in frowns expressed,
 Attends the tenets that endured that test !—
 Grant them the rights of men, and, while they cease
 To vex the peace of others, grant them peace.
 But trusting bigots, whose false zeal has made
 Treachery their duty, thou art self-betrayed." *

But whether a false "charity," traitor to the truth, or a defective or erroneous "conscience," dictate the gratuitous courtesies now so fashionable in high places and in liberal Cabinets, let us see for a moment how they are *returned* by those on whom they are voluntarily lavished.

We take up a popish print which boasts a weekly circulation of 20,000, and we read as follows: "The appointment of the coadjutor to the protestant superintendent of Lincoln by the title of 'Bishop of Nottingham' is a gratuitous insult to the true hierarchy of this country, and to the Right Rev. Dr. Roskell, Bishop of Nottingham. It will be remembered that when his Holiness restored the hierarchy to England, he purposely abstained through mere courtesy from appointing the new bishops to the old catholic sees which heresy had appropriated. The latter, however, is not so delicate, and goes out of its way to thrust an intruder offensively into the very presence of that prelate who alone has power to rule in the diocese."

This is of a piece with one "Canon" Williams's frank exposition of "real" and "sham" catholicity in England, which, going a step farther, claims for the "real" catholic bishops the possession of the old cathedral churches; for which popish journalists incessantly affirm that public opinion is being gradually prepared by eminent members of the Established Church. Speaking of the fast

from personal observation) "for a system which first makes of the mind of the priest a very sewer, and then forces him into evil communication with minds which, making all allowances for the corruption of human nature, must be, when compared with his own, of angelic purity." We may add, that the best priests we have known have been strongly and instinctively averse to their confessional duties, and one such sternly refused to act as confessor in a convent, in spite of his superior's mandate. A significant indication, this, to our mind, what those are who are reputedly "skilled" in that function of the priestly office, and who are partial to its exercise. Furthermore, let us add, that though we except a good proportion of the old R.C. families of the higher and middle ranks from any imputation suggested by Mr. Ashe's generally truthful comment, still, that, with Liguori's Rule as the prescribed one for now twenty years with *all* English confessors, the day is past when the Dacres of that communion would permit any "Young Duke" left under their guardianship to pass virtually into that of any Lord Fitz-pompey, after the manner described by the great statesman-novelist some forty years since.

* The preceding lines are, in part, even more applicable to the Papacy in our own day than when they were penned (1782).

Hast thou admitted, with a blind fond trust,
 The lie that burned thy fathers' bones to dust;
 That first adjudged them heretics, then sent
 Their souls to heaven, and cursed them as they went;
 The lie that Scripture strips of its disguise,
 And execrates above all other lies;
 The lie that claps a lock on mercy's plan,
 And gives the key to yon infirm old man,
 Who, once ensconced in 'apostolic chair,'
 Is deified, and sits omniscient there;
 The lie that knows no kindred, owns no friend,
 But him that makes its progress his chief end;
 That, having spilt much blood, makes that a boast,
 And canonises him that sheds the most!

approaching day when "the nation, not as a Church, but as a multitude of lost sheep, shall re-enter the one fold," this popish dignitary condescendingly informs us, that then "it will be seen that the hierarchy, as now established, is the true organ of Christ's Church in this country; that Canterbury and Winchester cathedrals are but sacred edifices in the diocese of Southwark; and that Yorkminster is but an ecclesiastical fabric in the diocese of Beverley. Very probably, in the happy event of the nation's conversion, the Holy See will, for the sake of the old cathedrals, readjust the dioceses; but if not, the present arrangement will stand good,—for such is the constitution of God's Church in this land." *

From the concession of an usurped territorial title to popish bishops by those representing, or supposed to represent, a Protestant Public, to its actual possession by such claimants, is only a short step. Familiarise men's minds with a desired event, and it is as good as accomplished; leading directly to the greater consummation so graphically foreshadowed by the expectant "Canon." Then indeed will it be practically understood, past all recall, that, so far as England is concerned, *Protestantism is the NEGATIVE—Roman Catholicism is the POSITIVE*. Then will be understood what was concealed under the "liberality" which has thrown open our government chaplaincies, our military garrisons, naval armaments, penitentiaries, county jails, and virtually our workhouses, to Romish priests, and which proposes to admit them within the consecrated enclosures of church and cathedral; although, to quote a daily journal, "wherever the Church of Rome is strong enough to have her way, she prescribes that protestants shall be buried with the burial of an ass." † Then will be quite understood—not, we fear, before that approaching day—the real quality and value of that "liberalism" which, as a step towards unprotestantising the country, legalises Sabbath desecration, repeals the whole Ecclesiastical Titles Act, sanctions popish lotteries, abolishes the ancient and useful Law of Mortmain in Scotland, and charges the Consolidated Fund of the United Kingdom with the purchase of glebes and the erection of priests' domiciles in Ireland.

While Dr. Manning, "the coming man" in the primacy of all England, offers (*pro tempore*) to fraternise with the legal bishops of "the heretical Matthew Parker succession" his trusted organ, quoted above, thus exhibits them to those of his sect: "We remember having seen a photograph of the bishops assembled at the Pan Anglican Synod, and anything more amusing can hardly be conceived. So few were they, that they could be included in a photograph covering only a sheet of note paper. There they sat, or stood, in their knee-breeches and silk aprons, looking exactly as if they were only waiting for the operation to be finished, in order that they might tuck up their aprons, and get at once to work as decent and respectable butlers." ‡

* *Letters on Anglican Orders*, p. 10.

† *The Standard*, March 24th, 1870. See Mr. Ghee's *Complete Notes of the Downy Bible and Rhenish Testament*. Hatchard.

‡ *The Universe*. Both *morceaux* from this journal are extracted from recent numbers whose exact date we have lost. Let us here incidentally correct—if indeed it be worth correction—the too common but ridiculous notion that our bishops wear "aprons" like Freemasons. The garment so designated (as those at least of the Romish Church know perfectly well) is nothing more or less than the short cassock immemorially worn by those of the episcopal order beneath the straight-collar'd surtout. It is, in fact, no other than a lingering relic of the once ordinary costume of all clergymen, and is now retained by other Church dignitaries besides bishops. Who ever saw an *apron* of a similar cut, brought over the breast of the wearer, and fastened or looped to the side? It is, we grant, a superfluity, and doubtless doomed to follow the discarded wig; as the single-breasted frock-

All this is however tame and prosaic, the polished courtesy of the drawing room, compared to the more pungent satire reserved for those of the protestant nonconformist school who make the gratuitous concessions to those of the papist sect which we are now condemning. In the long postponed debate, of May 2nd, 1870, on Mr. Cogan's motion (of the 8th of April, preceding) "to discharge the order for the appointment of a Select Committee to inquire into the existence, character, and increase of conventual and monastic institutions in Great Britain." Mr. Winterbotham—prompted, we are sure, by a wish for fair play, and zealous in support of the unpracticable theories of a section of his co-religionists respecting denominational "equality"—made a somewhat memorable speech, which, as regards nunneries, was heartily apologetical, if not laudatory. Such as it was, all the popish journals spread it out in their columns, and bestowed on it extravagant praise; for as "showing (to quote the *Saturday Review*) that the conjecture that dissenters are especially hostile to Roman Catholics is partially erroneous," its influence on the division that followed (270 to 160) was unquestionable.

It might naturally have been expected that gratitude to Mr. Winterbotham for his eloquent defence of "catholics" and "catholic institutions" would have prompted an early return of courtesies to the Church *he* represents, and of which his father was a distinguished pulpit ornament—after the manner, say, of Dr. Manning's honied compliments to "the great Protestant Church of England."* But no! Fraternization with English dissenters, (beyond the hustings and in Parliament) is no part of the papal programme. We open a number of the *Universe*, following by only a few months its warm panegyrics on Mr. Winterbotham, to find his denomination described in a leading article, as "the atrocious immoral sect of the Anabaptists, which made its appearance five years after Luther, and which indeed was the necessary result of his subversive doctrines. It can boast (continues the editor) quite a line of saints peculiarly its own.

coat, the conventional clerical badge, is itself a modern modification of the cassock. See Canon 74, which also forbids the use by clergymen of "light-coloured stockings;" permitting them "in private houses and in their studies" to "use any comely and scholar-like apparel, provided that it be not cut or pinkt." The comment of the framers of our Canons relative to church vestments and clerical costume (17th, 24th, 25th, 74th,) contains an admonitory rebuke to Winchester's Bishop, and to all of his school who raise questions about such comparative trivialities, for it proceeds: "In all which particulars concerning the apparel here prescribed, our meaning is not to attribute any holiness or special worthiness to the said garments, but for decency, gravity, and order—as before specified." Which disclaims as plainly as language can any *sacerdotal* significance in the habits enjoined; anything, in fact, beyond that simple decency, gravity, and uniformity, which *has* prevailed without interruption for three centuries in the Church's practice, and which the ritualistic innovators were the first to disturb. See Note to p. 69, *ante*.

* "It is my desire to stand shoulder to shoulder with the great Protestant Church of England in resisting Antichrist." Speech at Holly Place, Hampstead, Aug. 13, 1871. By "Antichrist," the popish "primate" explained that he meant *secular education*. Verily a new rendering of the title! One is however reminded in this patronising offer of close companionship of the china and metal jugs in the stream. The more so, as we read in the same sheet the report of an address by a Mr. Denvir before the "St. Peter's Young Men's Guild," in which he points to "the influx of immigrants from Ireland and the accession to the ranks of the Church through the Puseyite movement as encouraging a "united effort, to make England truly free by striking from her the shackles of heresy." While in every popish journal of an earlier date—immediately following the repeal of the Ecclesiastical Titles Act—we meet with an offer of a large "indulgence" from the same "Edward Henry, Archbishop of Westminster," to all "the faithful" who pray for the early "*extirpation* of heresy in England." In this anticipated sequel to the "shoulder to shoulder" proposition, who (that has eyes) does not detect the *Æsopian* moral?

There was John Blockhold, the tailor of Leyden; blood-thirsty and bestial Coppinger and Hackett, who affirmed they had learned by direct inspiration that other people's property was to become their's; Venner, and the fifth-monarchy men, who when they committed murder did so (unwillingly they said) merely on account of a command received from God. Neither must we forget Sympson, a dangerous lunatic of the same school, who declared that he was moved by the Lord to go for three years naked into markets and courts and towns, telling the inhabitants that they should all do in like manner. It is of this foul sect of the Anabaptists and its many branches that the modern Shaking Quackers are the direct descendants; modified and tamed a little, for otherwise it would be the duty of decent people to shoot them down like wild beasts. But it is in reality the same thing, and it proceeds from the same condition of mind. There is the rejection of all civil and ecclesiastical authority, and the neglect of all the courtesies of society, as well as the pretended belief in immediate inspiration; all of which made the very foundation of the Anabaptist theory. Formerly it was John of Leyden who was the Messiah; now it is Anne Lee, the daughter of the Manchester blacksmith: 'Mother Anne' as the Shakers call her, but who says of herself that she is a divine person, and prefers therefore the appellation of 'Anne the Word.' All this horrible blasphemy is one of the effects of that principle boldly laid down at the time of the Reformation, namely that of private interpretation of the Scripture, and of personal choice in the matter of religion. A principle deadly enough to destroy countless worlds; and one which wheresoever it has found way has proved its characteristic by rendering both the worship of God and the observance of the first rules of morality things alike impossible."*

Or should such editorial amenities fail to express the full sentiments of the body of which the *Universe* is the accredited mouthpiece, the same archepiscopal organ editorially writes: "Of what importance can it be to us to contemplate the death-throes of protestantism? It has reached its last agony, and we are satisfied. The after existence of fragmentary sects will be a matter of *future legislation for the Catholic Church*; but as a religion, to use Archbishop Manning's phrase, 'protestantism has ceased.'"†

Without farther illustration, it suffices to remark that while the title of *catholic*, in the singular, has long ceased even in the vocabulary of several whole communities to be designative of any individual, it is more inaptly applied to members of the papal sect than to any other; coming as they do under the description of those whom Pacian, Cyril of Jerusalem, and every early Father who defined the word, class with the heretics of their time. And that it no longer intelligibly designates the papistical society, at least in England, seems to be admitted by more than one of its prominent spokesmen. The Rev. Henry J. Pye, a clerical convert to the sect, in a recent work entitled *The Religion of Common Sense*, makes this admission in the following passage:—

"As in the case of other words, so it is possible to give the word *catholic* another signification not applicable to a society, but to a class of persons (may be of different societies) who have formed certain opinions. And hence there

* See Dr. B. Evans's *Early English Baptists*, and some papers by "J. W." in the *Baptist Magazine*. Though strongly partizan, these highly competent historians at least rescue the real pioneers of their denomination from the coarse calumnies of such a writer as the above.

† *The Universe*, March 26, 1871. "Protestantism has ceased"—yet the "Archbishop" desires "to stand shoulder to shoulder" with it.!

are some who call themselves 'catholics'—not from the fact of their belonging to a Catholic Church, but as holding what they think to be catholic doctrines; while others use the term as applicable to a number of distinct societies, into which they suppose the original society to be at present broken up; and inasmuch as they take the Anglican Communion to be one of these societies, they call themselves *catholics*, on the ground that they belong to it; though of course in this sense the term is as applicable to the most sceptical and the most puritanical members of that communion equally with themselves. This being so, the writer has thought it better to use the term Roman Catholic throughout the following pages; not as intending thereby to admit that there can be any *other* catholics than Roman catholics, but simply to obviate objections raised merely about words."

We agree, while we join issue with this writer, who himself came out of one of the Societies he refers to, which, nominally attached to the Established Church, assumes the distinctive appellation of "Catholic," and whose members claim that of "catholics," *par excellence*: a society, alien to the Reformed Church of England, though supported out of its revenues. But acquiescing in Mr. Pye's view of the inconvenience—not to say, discourtesy—of a public controversy between his own sect and that of his quondam religionists "merely about words," especially as the ulterior object of both is avowedly identical, we discern a like objection to the use of the title with which he is modestly content, both as ungrammatical and constructively inaccurate in the meaning it is meant to convey. If his sect is "Roman" merely, it obviously cannot be catholic or universal; if catholic, it cannot be embraced by the corporate subjects, however numerous they may be and however widely scattered, of a single territorial sea. And as the authorities at Rome are content with the single appellation and its adjective prefix, "Holy Roman Church," whilst those in England, speaking through Mr. Pye, are disposed to relinquish in published controversy that of "Catholic," alone, not only because the pioneer sect of Dr. Littledale has adopted it, but as it is also taken to mean the Irvingite, the Greek, and other branches of nominal Christendom, we can give no possible offence—none, at least, that is warranted, or intentionally provoked—by falling back upon the one only name that is properly designative—that of *Papists*. It was the only one in use during, and long after, the Reformation struggle, and was accepted without complaint by those in England whom it properly describes down to a comparatively late date. "The members of this Church," writes Mr. Gother, the most able controversialist among them, "are commonly known by the name of papists;" hence he entitles one of his works *A Papist Misrepresented and Represented*. There being in his day, as in ours, a party in the English Church who laboured (fruitlessly enough) to bring about a "reunion" with the Papacy, while teaching what approximated to the tenets of Rome, though falling immensurably short of the ritualistic standard; and this party called itself indifferently "Catholic" and "Anglo-Catholic."

The True Catholic, which accurately, and with great ability, represents the views of Evangelical Christendom, whilst admitting, in its first issue, as both legitimate and in some respects necessary, existing ecclesiastical organizations, (with which it in no way interferes), defends its title with great logic, and insists that "the word 'papist' most fairly defines the *differentia* of the Romanist from other classes of Christians," and "is not meant

as a term of reproach."* Nor is it, either, in any sense discourteous in theological argument, both as being the antithesis of "protestant," and much less offensive than that of "heretic"—or rather, as we shall presently show, there is no offence whatever in it.† Let opposite adherents use their own terms, only let protestants adhere to truth in their customary designations. Papists will never accommodate *their* phraseology to meet the mistakenly compromising overtures of protestants in this particular—nor in any thing else. Their invariable rule is to advance as those whom they regard as rivals recede; or rather, on the concession of an inch of ground, to seize upon an ell; and if once we in England concede to them the distinctive appellation of "catholic," their next step will be, as in several Continental countries where this folly has been practised, to deny to us—not only in polemical argument, but in conventional and every day usage—that of "Christian."‡

And this name of papist acquires a peculiarly apt significance, and is shorn of aught that might at any former time have made it offensive to one class of Romanists, in the action of the late Vatican Council, which—whatever else of dogma and discipline it may have inaugurated—was called more expressly to affirm the *papistical principle* in the constitution of the Roman Schism; which, previously held by those only of an advanced school in that body, was then solemnly defined and promulgated as an Article of Faith, to which every member of its communion is now helplessly committed. By this decree, and by the Twenty-one Canons sustaining it, the episcopal office, save in the person of the Roman prelate, is virtually extinguished; those bearing the empty title of bishop are reduced to the rank of suffragans to the Bishop of Rome; and the whole society becomes a Papal Society, and nothing else. By this new definition in a General Council of its local managers, the episcopal office and all its functions, reserving those of ordaining, confirming, &c., are voluntarily relinquished; the very title of bishop becomes a misnomer; all bearing it become at once and for all time after, vicars apostolic of the only *de facto* see, the occupant of that see being styled their Pope, or Pontiff; § and

* *The True Catholic*, Jan. 1st, 1870, Religious Tract Society, 56, Paternoster Row.

† Dr. Manning, lately addressing a West End congregation (which at the 11 o'clock high mass is half composed of protestant sight-seers), benignantly told his fashionable auditors that the English people are not, strictly speaking, *heretics*; their temporary separation from "the Church" being the unhappy consequence of education, and retaining as they do some "fragmentary" truths. But Canon Oakeley, of Islington, more honest, assured his North End (evening) congregation that all such "*are* heretics, as catholic none can be without accepting the *entire* faith of the 'Church'—not piecemeal, but as a body of truth upon her authority." And to this interpretation, embodied in a small work on the mass, he obtained the "imprimatur" of the pope. Which are we to accept?

‡ See this illustrated by several examples in the Bishop of Lincoln's *Notes at Paris*. He found it difficult to make even the protestant pastors understand how damaging to their cause was their persistent use of "catholic" as designative of papistry. Catholic being in vulgar estimation the express synonyme of Christian, when French people reject popery, they almost, as a rule, throw all Christianity overboard. Happily, in Spain our missionaries use the right appellations—hence are there doing a great work. See Mr. Tugwell's letters in the *Record*.

§ Pope, from *papa*, Latin. See note to p. 113. Pontiff is only its cognate. The classical student visiting Rome need not be reminded of the sufficiently similar character of the ancient and modern religions practised in that city to prove their common origin, and that the latter was by slow degrees grafted upon the former, with the single difference, that, from obvious necessity, it retained the name of "Christian," and permitted the Founder of Christianity to occupy the place of principal deity in the modern Pantheon. The conformity of one to the other is now, however, made more complete by the act of Pope Mastai, who has unceremoniously displaced Christ and his Divine Father, and formally enthroned the Virgin Mary as the goddess supreme of papal worship, (all

he, as pope, being invested with all the divine prerogatives and gifts of Christ, whose vicar *he* is, no title which they can have is more accurately, none more honourably, designative than is that of *papists*. Invested as the pope now is with every attribute of the Divine Godhead, not excepting his infallible prescience; being no longer king-pontiff, but God-pontiff, St. Pacian's two-fold definition—which ceased to be applicable to the adherents of the Latin see in the eleventh century, and, as a popular appellation, is virtually disclaimed by them in the nineteenth—gives way to that of *PAPISTS*, which means nothing else (as by themselves interpreted) than followers of Christ in his visible and omnipotent Representative. "Christian is my name," says every subscriber to papal infallibility, "Papist is my surname; that names me, this describes me; by this I am approved, by that designated." To disclaim it were not only an act of disaffection and disloyalty to their divine Head on earth, but of treachery and treason to the great leading principles of his government.*

It therefore becomes, as has been clearly shown, of the last importance, in view both of what is due to truth and in a particular manner to *results*, as affecting the future of this country and her fifty colonies—as well as Germany, the United States, and, in a word, every land where catholic protestantism is as yet the prevailing religion, and where consequently Jesuitry is most active—that at the stage we have reached in the warfare with popery, primitive appellations be scrupulously resumed: that "*catholic*" be no longer distinctive of *any* mere denominationalism, least of all of the papistical sect, but be used—and frequently used—in its wide, its comprehensive, its original, and its real significance, and be used in no other. A Christian is no less than a catholic; a catholic pure is a true Christian; the consistent believer is a true catholic; the multitude of believers constitute One, Holy, Catholic, and Apostolic Church. The framework of their ecclesiastical politics may differ—that is of comparatively small importance; but their membership is one, and their full title to all the present and future inheritance and the countless and priceless privileges of the

predicted by St. John, i. 22.) The modern pontiff represents his ancient prototype, not only, as Polydore Vergil pointed out as early as the sixteenth century, in his title of "Pontifex Maximus, but in the authority he assumes, and in his peculiar functions as chief of the *Aruspices*, or Pontifices, whose utterances were counted infallible. Hence it was that the later Roman Emperors wisely attached the office to their own. His inferior colleagues are represented by the cardinals; as is the College of Augurs by the Congregation of Rites. A like resemblance extends to the forms of public worship; so that it has often been said, that were a Roman citizen of the Imperial *regime* to enter St. Peter's during any great ceremonial, he would at once conclude that the national religion was unchanged; as also, were he to witness a popish procession: reminding him of the ancient *Salii*, in their scarlet cassocs, who chanted "*versers*," or the "*Carmen Saliare*," as they perambulated the streets. The accompaniments, too, of altar, images, lighted candles, tapers, flower vases, holy water, incense, genuflections, with rustic altars, oratories, devotional stations, praying beads, miraculous relics, benediction of animals, &c., &c., all being reproductions of the old pagan accessories to public and private worship; as are likewise (with unimportant adaptations) the priestly vestments, from the close-fitting white soutane and tiara of the pope—the exact dress of the heathen pontifex—to the long cassock and short laced surplice of the boy-acolothists who wait on the officiating priests, and swing censers. In the "religious orders" also we behold a counterpart of the *Curetes*, the *Corybantes*, the *Galli*, and *Idæi-Dactyli*, attached to the service of Cybele; while nuns figure in the place of Vesta's virgins—only that the latter's vow of "chastity" was limited to thirty years. All, however, were absolutely subject to the pontiff, as their representatives now are; though less active in his service, and less obnoxious to the people than are the Pope's flock of monks and nuns: "A plague," writes the *Standard*, "which Italy has nourished in her bosom for eight centuries, and would gladly transfer to the highest or lowest bidder, and be tormented with it no more," Happily for Italy they only linger at Rome; but England takes to her arms what Italy indignantly expels.

* Popist is the literal term, but the courteous concession can be afforded.

Christian Covenant are a common possession. In a word, as *Catholic* Christians and only as *Catholic* Christians, they are ONE IN CHRIST.

Furthermore, a catholic pure must, from the very nature of his principles, be a protestant. It is an ancient and an honoured appellation. The Catholic Church of Christ—whether we look to its legitimate branches in western and northern Europe, or to those of apostolic origin which preserved the faith undefiled in the East,—this Catholic Church has from the very first rise of hierarchial and sacerdotal usurpation and the attendant corruption in doctrine, discipline, worship and precept, raised and kept alive a standing Protest against such uncatholic usurpation and accompanying corruption. It has been one of the essential and distinguishable Marks or Notes of the true Catholic Church to do so. "The witnesses in sackcloth" suffered expressly for the maintenance of this essential Mark of their Church. When the Church on earth ceases to Protest, she ceases to be Catholic. On this point Scripture is clear as the day. He that runs may read, and read understandingly, that the true Church, "the Lamb's Bride," was before long to become a Protesting or Protestant Church, and that the false Church, described in God's Word as "the harlot," was to become an Apostate and a Persecuting Church: a "Church" only in name; being, in truth, a foul Excrement, still deceiving many by her high pretensions, her sacerdotal symbols, and her sorceries—but Antichristian in her real character and acts.

The able anonymous biographer of Savonarola writes: "Some have lately become ashamed of the term protestant, as if it were a negation only, commissioned to destroy, and not at all to build. As members of the Protestant Church of England we can permit no such merely negative meaning to a word which has passed into ecclesiastical formularies, parliamentary acts and documents, royal declarations, and coronation oaths. That it is destructive only is refuted by these facts—involving greater ones—that it has a Church and State, nay, Churches and States, of its own; it has therefore tended to edification—nay, it has edified; it is accordingly an affirmative existence, and negates nothing but the corruptions and abuses of a preceding order that had fallen into decay and refused to be repaired."*

On the other hand, while it is conceded that to the true Catholic and Protestant body we have described may belong—as certainly in past times there have belonged, both in the Latin and Greek communions—many "who have been converted and enlightened by the grace of God, notwithstanding the incrustations of error round about them," nothing is more manifest than that it is not, nor ever has been, to their (perhaps unavoidable) connection with those bodies that they were, or are, indebted for such spiritual enlightenment; which was, and is, rather exceptional in their particular examples. "He hath mercy on whom he will have mercy," and "the self-same spirit divideth to every man severally as he will." Osmund of Sarum was a pattern of pastoral simplicity, industry and zeal, and we may be sure was as much opposed as his royal patron to papal dictation; † Anselm, burning for the rescue of his beloved (though

* *Life and times of Girolamo Savonarola*, p. xiv. Whittaker & Co.

† Though the Norman Duke enlisted the pope's aid in his subjugation of England, yet even the Romanist Lingard is fain to concede that the latter's claims were but partially admitted after that conquest was secured, and "to the demand of homage, (he adds) William returned an absolute refusal: 'He had never promised it himself; his predecessors had never performed it; nor did he know of any other ground on which it could be claimed.'" It is common to speak of popery as

adopted) England from the rapacious Rufus, was, under imperious circumstances, a tacit subscriber to papal supremacy, and even invoked papal interposition against the royal atheist; yet "as a divine and a Christian, he was," says Milner, "the first of characters in this (the eleventh) century." * Nay, his works embody, by the plainest deduction, a distinct repudiation of any

"coming in with the Conqueror," but it would be more correct to say that it came in (though a long time making headway) with Henry II., who in the middle of the 12th century; when—and not before, as Dr. Wilkinson shows—the leading popish *doctrines* was first regularly promulgated, Nicholas Breakspeare, an Englishman, was the first pope who was fully recognized as such by any English king, and another Englishman, it is predicted, will be the first pope to be again similarly acknowledged by Royalty. All of course supposing that Englishmen and Scotchmen will tolerate Royalty in conjunction with popery—or afflicted with even a sinister squint Romewards. That has to be seen.

* Yet your lawns

And dales of Kent I lov'd, and loved yet more
Her city's sacred towers; though all unlike
The ice-clad grandeur of my natal home.
But be thou grateful, stranger, for thy birth
More recent; not in that dark turbulent age
Which my frail memory, now perfect grown,
Paints but as yesterday: the age when spoil
And feuds were rife; age of the slavish carle
And tyrannous baron; when stern Rufus fell
Like stricken boar, as if amerc'd in blood
For wretched seifs sold like his forest swine:
While superstition's dense and lurid mist
Blotted our holy faith. This even in life
My heart bewail'd; and though strong custom's power
Warr'd with the light, my voice and pen enforc'd
Upon that darken'd century the truths
Of Christ's pure Gospel. How much more in death
My spirit prisd it, when external pomps,
Rites, penances, and merits, vanished all,
As poor delusive shadows, leaving naught
On which the prelate or the man could rest,
Save the one mystery of love divine
At His atoning cross.

An Autumn Dream. By John Sheppard.

The papists have a chapel in Duke Street named after this saint. How amazed would its congregation be were his Commentaries on the Apostolic Epistles, or any single passage from them, to be read from the pulpit! Take *e.g.* that on 2 Cor. v., in support of the great truth that Christ's *one* offering suffices for the cleansing of all sin in every age, by the application of faith in penitent souls. He shows that no additional sacrifice is needed. "To the end of the world that victim will be sufficient for the cleansing of all his people." Such was St. Anselm's teaching in Canterbury Cathedral in the 12th century: Teaching which, we are painfully compelled to add, would be regarded as rank heresy, and would be an effectual bar to episcopal Church preferment in the neighbouring diocese of Winchester in the 19th century; where, to the scandal of all England, the prelatical shield protects those who, in defiance of an authoritative legal prohibition, ostentatiously parade their subscription to a doctrine that is its converse! Anselm's last work (left uncompleted), as we learn from his bosom friend and biographer, Eadmer, was a treatise *Concerning the Agreement of Foreknowledge, Predestination, and the Grace of God, with Freewill*. His last act was unassisted prayer and a fatherly blessing on his attendants—four days following his devout public reception of the Lord's Supper. The superstitious habit of his attendants prompted them to "remove him from his bed, and lay him upon sackcloth and ashes," ere "he gave up his last breath into the hands of his Creator, and slept in peace." But minutely particular as is this biographer, we read of no "extreme unction;" no last *confession* to any fellow man; no "fortifying" the dying saint by any corporal "viaticum"—the doctrine of such a real presence was not proclaimed until more than a hundred years after Anselm's death; no Hail Maries, no scapular, saving relic, indulgenced rosary, no parting message to the "holy father." Divine acceptance, through faith in a finished sacrifice and completed work of redemption was his dying theme; and so he passed away. Will any one make a *papist* of this man, in the modern sense of the term?

expiatory sacrifice in the mass—as did the teaching of all under his admirable instruction. That and the incidents of his laborious life have engaged the graceful pen of Dean Church. Savonarola died in the Roman communion, though his bloody-minded executioners were Romish priests, acting under papal orders. A Fenelon was taught by the Spirit in the graces and duties of practical Christianity. A Grotteste, a Gregory of Heimburg, a Gerson, a Kempis, an Erasmus, a Las Casas, a Bourdaloue, a Massillon, a Fleury, a Hay, an O’Leary, an O’Conor, a Berington, a Geddes, an Archer, a Doyle, a Martin Boos, a Darboy, with other and kindred spirits, *preaching* only gospel truths, to whatever superstitious usages they, as priests, conformed, never left the communion of Rome.*

Of course we employ this term in the *general* of their preaching: i.e., that while on fixed periodical occasions, allusions and perhaps (guarded) definitions of distinctive dogmas were unavoidable—and Kempis has a whole Book on the mass in his unabridged “Imitation”—controversy formed no part of their ordinary discourses, which even when dogma *was* unavoidably touched upon, were practical and spiritual; such, indeed, as would be called “evangelical” in the Church of England. Erasmus, we are aware, seldom or rarely *preached*, and we cannot assent to his single controversial plea on the subject of *Free Will*; but otherwise he was eminently a gospel teacher. Even Wickliff remained nominally attached to the Latin Church—as did Peacock, and as were many of the Lollards. Las Casas was a cowed monk, but—thanks to the genial pen and spirited diction of Mr. Helps, whose laborious efforts have recovered from the dust of a partial oblivion the noble portraiture of a true missionary of the cross and a pure philanthropist—we may contemplate with admiring satisfaction the spectacle, rare indeed among Spanish ecclesiastics, of one who preached nought but confiding trust in God and passionate love for man; of one who “confronted great statesmen, potent churchmen, and mighty kings, with perfect fearlessness, in defence of an injured, a calumniated and a down-trodden race—a race totally unable to protect themselves from the advance of a pseudo-civilisation which destroyed as much as it civilised.”† “Spain,” writes a discriminating reviewer, “has few names so dear to the world as that of Las Casas, the Apostle of the Indies. Her soil has never been fruitful in such, and yet in the time to come it will avail her more to have produced a Las Casas than generations of blood-stained warriors, merciless inquisitors, or statesmen full of guile.”‡ And as for the rest, see the published sermons of Massillon,

* We confine the above summary to the Latin Church, but in the Greek there have been a few (though very few) examples of excellent men, greatly superior to the superstition and inertness of Eastern ecclesiastics in the mass. Cyril Lucian, raised to the patriarchate of Constantinople about 1618, is the most conspicuous of these; and but for Jesuit intrigue, which, active in the devil’s work, is *everywhere* prompt to oppose wholesome reformation, he would unquestionably have effected one in the whole Eastern Church, such as had been wrought in so large a portion of the West; for, says Waddington, his proposed Confession of Faith, which “agreed in the most material points with the doctrines of the Reformed Churches, does not appear” to have met “with any opposition from his own communion.”

† *The Life of Las Casas, The Apostle to the Indies*. By Arthur Helps, p. 52. Bell and Daldy. Author of *Spanish Conquests in America*, *Friends in Council*; editor of *The Speeches and Addresses of H.R.H. the Prince Consort*; which are pregnant with wisdom and sound philosophy. Of the last named, and of a more recent work from her Majesty’s pen, the above reviewer correctly remarks, that “to Mr. Helps’s prompting and delicate suggestion we have to be grateful for that fuller portraiture of the late Prince Albert, and for that more entire realisation of the life of our Royal Family, with which the nation has been favoured.” ‡ *The Literary World*. June, 1858.

Bourdalone, Archer, and the works of Fenelon, Pascal, Nicole, Berington, &c. They have a place in many protestant libraries, but what papist bookseller keeps them in stock? "Zeal for the pope among Roman Catholics," writes Signor Gallenga, "is not always commensurate with either faith or morality; indeed, the least scrupulous Christians have invariably been the staunchest papists."

As to Archbishop Darboy, there is a refinement of hypocrisy in the affected sympathy of English papists—at least of popish priests and journalists, both here and in France, at Rome especially—for his meekly and heroically borne sufferings and death, which convenient hypocrisy *The Times* has well exposed. Everyone knows, who knows *anything* of papal annals, that had the Gallican primate lived in the sixteenth century, the steel of some hired pontifical assassin would months ago have anticipated the murderous lead of the Paris Communists (as in Father Paul Sarpis's case), if only for his persevering and *almost* successful opposition to the infallibility dogma; resulting at least in this, as *The Times* shows,—“That only half the R. C. Episcopate voted for it; whereas in his great speech he had predicted that no dogma would ever become the faith of the Church unless it were accepted by all the Episcopate.” The Vatican, under Jesuit guidance, now proceeds more cautiously, but none the less surely; and we have no hesitation in adding our strong belief that it was by Jesuit hands or through Jesuit instigation that the archbishop and his fellow-hostages of the clerical order were shot.* For since the accession of Lainez to the generalship, when “the character of Jesuitism was changed into a system of human policy, and lost all pretensions to the spirituality which Ignatius wished it to assume,”†—since that date (1556), amongst the *foremost* of revolutionists there have always mixed those of its more active members, assuming for the nonce the guise of popular sympathisers, who, to bring *signal* discredit upon a cause—or to advance it for the Society's ulterior ends—or to remove, as opportunity offered, without present suspicion of papal complicity, some hated and formidable opponent, or opponents, of the “Holy See”—have urged on their temporary *confrères* to acts of peculiar atrocity. Be that as it may, we have the distinct pronouncement of Pope Mastai-Ferretti that worse, far worse, than the Paris Communists are the “liberal catholics” of France: a declaration by which we can without difficulty gage the depth of pontifical grief at the removal of one who was their accredited head.‡

* A conviction rather confirmed than weakened by the circumstance that five Jesuit priests were among the victims, at whose bodies it is now pretended “miracles” are wrought; for such is of old one part of Jesuit policy, whose training always secures those in its ranks too ready to be holocausts in its behalf—*ad majorem Dei gloriam*.

† *Grinfield's Historical Sketch*, &c., p. 42. Seeleys. An exhaustive work for its size. Those reading it, or Steinmetz, or Connolly's *Reasons*, or Dalton's *The Jesuits, their Principles and Actions*, will be at no loss in tracing the present “Home Rule” agitation in Ireland to its source. But our governing statesmen unfortunately do not read these works.

‡ See the Rev. Pierce Connolly's “Reasons,” &c., for a full confirmation of the above, by one who knows what he writes about, which secular journalists in the interests of advanced popery do *not*—merely accepting and, parrot-like, repeating, Jesuit promptings. See in this wonderfully condensed pamphlet how papist agents have been mixed up with *every* late popular movement, especially since the retreat of the papal Court to Gaeta. In the United States they side with the democrats—always however exacting (and obtaining) a rich return. Pointing to which elastic element of Jesuitry, *The Presbyterian*, of Philadelphia, Aug. 26, writes: “Nor are they scrupulous about the means or instruments through which the coveted end is to be reached. In 1855 the Roman Catholics voted with the radical party of Geneva—a party which has openly fraternized with Garibaldi, and with red republicans of the deepest dye throughout Europe. Elsewhere the papal party repudiated

Of all the illustrious catalogue we have cited above, and of a countless number of similar spirit, many of whose names are unknown to fame, it must be said that they were in the Church of Rome, but not of it. For God's sake, let no modern converts to popery lay any claim to them. If such "converts" had read no other authors, and studied their practical works, comparing them with those of Rome's present standards (Liguori to wit), it is very certain they would never have become papists. What concord is there between Fenelon and Faber?—a saint and a driveller! What between Robert Groteste, the intrepid patriot prelate, whose name was as much a terror to the evil-doers at Rome as in his own wide diocese, and Edward Henry Manning? What between Erasmus, rebuking monkish vices and exposing the cheatery of priestly miracles—Fleury the candid Church historian, who, says Dr. Newman, "contents himself with setting before the reader facts, opinions, characters, and writings, as he finds them, without comment of his own," (and we may add, without Jesuit gloss, like Balmez and De Maistre)—Arthur O'Leary, with his honest hatred of the Jesuits—Geddes and Lingard, with their fearless Biblical criticism—James Archer, of Warwick Street, within our own memory, the eloquent teacher of practical Christianity, and scathing censor of superstitious toys and forms as a substitute for the religion of the heart—Bishop Doyle, the sturdy opposer of papal interference in Ireland, and the consistent advocate of mixed education; what on earth is there in common between these men and those who now obsequiously, some unwittingly, follow the lead of the veriest lackey that ever waited, in papal livery, on the back stairs of the Vatican, whose special mission is to denationalize his native country? Himself the nominee of the general of the "Order of Jesus," and implicitly directed in his every public act by its local provincial.* Where, we ask, is the discernable resemblance—beyond this, that both are labelled "Roman Catholic," and that the latter masquerade in the same parti-coloured costume as did the former in their public ministrations? It may be safely affirmed that not one of the former, had they been educated in protestantism, would, or could, have gone over to popery—or had they done so, have remained papists. Of these, and of all such, it is important to keep in mind—for that is the gist of the present argument—that it was not by virtue

such alliances with indignation and scorn. In Geneva they quietly marched to the polls with Mr. Fazy and his party, who respected no form of religion, and who cared nothing for the pope, except as through his subjects they might be able to defeat the conservative and protestant alliance. Even after the riots of 1864 the main body of the Romanists acted with the radical and revolutionary party, hoping that in the turmoil they might in some way rise to power. It is the old truce between Herod and Pilate over again. There is no bargain which the Papacy will not make, and no alliance which it will not form; as there is no compact which it will not break, if the Church may thus be advanced, and additional sway be gained for Rome."

* Among the patent falsehoods that were put forth to reconcile English Romanists as well as the protestant public to the new hierarchy in 1850, was this, that the former would in future elect their own bishops. In deference to the "holy see," the clergy of Westminster "archdiocese" submitted four names to the pope as alike acceptable—Errington, Grant, Ullathorne and Clifford. It was simply a clerical protest against an appointment which the wiser ones know to be long previously a settled matter between the "white pope" and "black pope." The reader will understand the latter's position at the Vatican by reading Dean Stanley's paper on the subject in *Good Words*; or (bating some unimportant inaccuracies of personal description in the character of Rodin, pointed out by Steinmetz) in *The Wandering Jew*. Eliminate some socialistic, not to say materialistic, irrelevances in the latter, having no necessary connection with the plot or structure of the tale (which English publishers should do), and its developments of Jesuitry are deserving of a careful study, as much from their accuracy as their appalling character. Such, at least, was the calm judgment of the late Mr. Hogan, a highly competent witness.

of such illogical, such antagonistical, abnormal, and almost incompatible connection as that in which their lot was cast, that even they are entitled to the name of "catholics." On the contrary, in the degree that they were papists they were non-catholic. Their papistry, little as there was of it, so much lessened their title to the honoured appellation, as it dimmed the fine gold of their Christianity, and now tarnishes the lustre of an otherwise spotless reputation.

Whether, therefore, the title of "Roman Church" (by herself appropriated, as the proper and accurate synonyme of Catholic) be exclusively applied to the papal communion, with its obvious cognate "Romanist" to her members—or whether (in prospect of the *city* of Rome repudiating the papal claims to universal ascendancy) the more definite one of the "Papal Church," with its cognate "papist"—neither being in their nature or ought that is implied by them, justly offensive—is extremely unimportant; so long as the inaccurate one of "catholic," and the ungrammatical and self-contradictory one of "Roman Catholic," be uniformly and scrupulously withheld: as by all educated protestants, not indifferent to the questions at issue, the former is now and long has been dropped, in speaking or writing of those attached to the Latin communion.

But whatever the perverseness, or the dishonesty, or the ignorance, or the covert sympathy, or the infidel indifference of professed protestants in this respect, to every evangelical believer in Christ and his Gospel it belongs to say with Pacian: "Christian is my name, but Catholic is my surname. That names me, this describes me. By this I am approved, by that designated."

THE END.

A STATESMAN'S PROPHECY:

The fulfilment, or non-fulfilment of which will be determined by the Parliamentary action of the approaching Session.

THE Earl of Liverpool, Prime Minister of England, having, in 1824, made the concession to Roman Catholics to act as magistrates, or in subordinate revenue offices, without taking the oath of supremacy or signing the declaration against transubstantiation, *took his stand at that point* against further indulgence; deeply convinced that—as, at a later date, expressed by the Rev. Thomas Binney—every new concession made to the adherents of the papacy is only used by them as a vantage-ground to “make a spring upwards” towards the attainment of further concessions, until absolute supremacy be reached. In opposing the Emancipation Bill of 1826, the precursor of that of 1829, his lordship thus concluded an eloquent speech:—

“I admit that, abstractedly, all subjects in a free state are entitled to the enjoyment of equal rights upon equal conditions; but then the *qualification* of that principle in the case of the Roman Catholics is clear—they who demand these equal rights do not afford equal conditions. The difference is this: the Protestant gives an entire allegiance to his Sovereign, the Romanist a divided one. The service of the former is complete, that of the latter incomplete. And unless it can be proved that the man who works for half a day is entitled to as much wages as the man who works for the whole day, or, in other words, that the half is equal to the whole, I cannot admit that the Roman Catholic, whose allegiance is divided between a spiritual and a temporal master, is entitled to the enjoyment of the same civil rights and privileges as the Protestant, whose allegiance is undivided, and who acknowledges but one ruler. I care not for the speculative dogmas of the Roman Church, such as the doctrine of transubstantiation, or the invocation of saints; but I cannot be indifferent to the power which the pope still holds over the great body of the Roman Catholics. It has indeed been the *policy* of their advocates to maintain that this power is extinct; but the very evidence before your lordships proves the contrary; it proves the extraordinary influence which is even at this day exercised by the Pope of Rome. The presentation to vacant sees in the Roman Church in Ireland is vested in the pope at this moment: he exercises an absolute and uncontrolled power of appointing whom he pleases to vacant bishoprics. He may yield occasionally to the recommendation of others, but the strict right of nomination he reserves to himself. That he *has* occasionally yielded to the representation of others, has been fully proved by the evidence of Dr. Doyle, who has stated before your Lordships' Committee that James II., his son, and grandson, did, for a succession of years, recommend to the vacant Irish bishoprics, and that the pope did invariably attend to their recommendations; and if the King of France, or the King of Spain, were now to recommend to the pope, who can say that he would not listen to their recommendations? But those exceptional cases are obviously not in point; living as we do under a Protestant monarch, whose devotion to Protestant principles in their fullest breadth is as much above suspicion as is his open profession of them a prime condition of that tenure by which he fills the throne of these realms. I know it has been said that the progress of education and the march of civilization have wrought wonders among the Roman Catholics; and looking to the *present* aspect of the times, it may perhaps appear to superficial observers that little danger is to be apprehended. But I will remind your lordships that the horizon is often the clearest and most serene when the tempest is at hand. At what time did the Established Church appear to be in a more flourishing condition than at the restoration of Charles II.? And yet, within twenty years afterwards, the greatest revolution took place in the condition of that Church; and it was next to a miracle that it was not overwhelmed, by the machinations of a popish prince, in one common ruin with the State and Constitution of this country! It is not to the pope, as pope, I object; it is to the principle of the existence of such a power as that in which the pope is invested, and to the temporal and practical power of the Roman Catholic priesthood, extending over all the relations of private life, and penetrating into every domestic scene. Your lordships hold—the bill holds—that a Protestant Succession is the foundation of our Constitutional System; but if this measure should pass, the Protestant Succession will not be worth a farthing.”





